

DOMESTIC MISSIONS

OF

The Protestant Episcopal Church.

APRIL, 1867.

COMMUNICATIONS.

A LETTER FROM BISHOP WHIPPLE.

FARIBAULT, February 5th, 1867.

MY DEAR BROTHER: In fulfilment of my promise, I write to you. I am now engaged in my winter's visitation. We have had some sharp, bitter weather, and a few days of tempestuous weather, but, on the whole, it is the pleasantest winter of my residence in Minnesota. During the past three weeks, I have preached more than thirty sermons, and baptized twenty-one persons. I began my visit in Houston county, where I was heartily welcomed by the scattered sheep of the fold. The services were crowded, and, after a few words of exhortation, the responses were hearty and earnest. I know of nothing so touching as a first Church service. The eager look of curious eyes, the earnest attention to every word, makes one feel deeply. It only needs kindness, love, charity, and a manly declaration of the faith to leave one's mark. One will hear enough hard words beforehand to try his patience, and mud will be thrown in plenty, but it will not stick, unless one become his own plasterer.

It always fills my eyes with tears to take the lamb of some dear mother and imprint upon its forehead the Saviour's signet. If it were not for this mission service, it might live and die unbaptized. And so with the Holy Communion; without this service it would be another year before they could have the "children's bread." Who knows but that the judgment will reveal that the preacher's poor words were carried home to some wanderer's heart, and that he found peace in believing.

There is one characteristic in this border work: you must use plain words, and you must preach a definite faith. These are days of drift, and no one will bring men to the anchorage unless he is on the rock. It may do elsewhere to hold a shadowy faith, which reflects every phase of division, but here it will not do. The men here, who sin and suffer, are going down to hell. They need a real Christ. They must trust Him with all their hearts or they are lost. That trust will make them come to Baptism, and no home will be like His Church. Whenever they set up their will against His will, they are lost.

Often a person has traced his love for Christ and His Church to one service. To-day

you meet in the school-house a mother who has brought her babe a half-dozen miles for Baptism. Last year she heard a word from you, which told her of Jesus calling such to be members of His kingdom. To-morrow you meet a Communicant who, in happier days, lived under the shadow of some eastern church, and she tells you of some loving pastor who is now sleeping with the dead. Again, some foot-sore wanderer comes to ask for counsel. Often I have comforted myself, when battling with snow-drifts, with the thought, it may be that this one service will help some poor soul to heaven.

I found everywhere blessed tokens of the labors of your faithful missionaries. I found the clergy faithfully at work. At Winona, once a feeble station of your Board, there is now a vigorous parish, and its faithful Rector is beginning to think of reaching out for new fields in the country. At Minneiska, where there is no American service, the people are very desirous we should occupy the field. I had several Baptisms. Rev. Mr. WARDLAW, of Wabasha, will hold service here. At Wabasha, another station, we have a neat church; it was the work of Rev. Mr. BATTERSON. The parish is growing, and has a company of noble Christian women. They have here an earnest-hearted boy, who has, for three years, read service whenever the pastor was away. RALPH is my helper in the Lord; and so much do the people respect his piety that the parish come to church as with a pastor. Rev. Dr. WARDLAW is doing a good work. At Lake City I consecrated a beautiful church built by the sacrifice and labor of your missionary, Rev. Mr. SHATZEL. He is at Chatfield, where he has another church ready for consecration. Rev. Mr. KELLY is much beloved here. I confirmed eight persons. My visit at Frontenac was very sad. I buried Mrs. KATE WOOD GARRARD, one of those gentle, loving Christian women whose place is at Jesus' feet. She came to us from Ascension Church, New York, and brought the loving faith taught by Bishop Bedell. Her death was a loss to me not to be estimated in words, but "being dead, she yet speaketh." It was my privilege to receive her babe into the fold before its dear mother was committed to the care of God.

I never came to Red Wing without finding a class ready for Confirmation. Its neat church, its parish school, its parsonage and daily service all tell of hands and hearts busy with Christ's work. It was a pleasure to catechise the lambs of Jesus, faithfully fed on the sincere milk of the Word.

From this place my way led out upon the prairie, where in a school house I confirmed twelve adults, the first fruits of the labors of Rev. S. P. CHANDLER, who came from Methodism to John Wesley's old home. The good old man is laboring instant in season and out of season. He is in Deacon's orders. We shall never win the people until we take plain, holy men of God, who know the faith, and send them out into the highways and hedges, and compel men to come in.

At Manterville we had a delightful series of services, being the meeting of the Southern Convocation. The dean, Rev. E. R. WELLES, had prepared a map and had ready statistics of the whole convocation. It quite appalled us all to see how little had been done. But, by God's help, we all consecrated ourselves anew, and went home to work with braver hearts.

If I did not fear I should weary you, I would go on with services, but my letter is too long already. Thank you, dear brother, for giving me again a God-speed, and your Committee's generous aid. I have sent out with it eleven missionaries, but what are they for such an empire? I have sent out besides, eight others, for whose stipend I am pledged, and my help is in the alms of others. I hope before Spring for four more. Who will help us? It is sad to think how many men could singly and alone

support a man in one of these new fields, and under God, begin a work to last when his houses have crumbled to the dust.

My girls' school, which is in my house, is full. I have twenty-five daughters at my table, and, by God's help, will train them up for Him. Our boys' school is full. If we only had the means, we could take the lead in the work of education in the State. As it is, with deferred hope, we may have to be gleaners where we ought to have the harvest. When will Church people learn the simple problem that the men who educate the mothers, educate the State, and that they who train the children, win the nation unto Christ. Others can raise their tens and hundreds of thousands to endow colleges, and we are idle; and sad to say, Rome educates ten children to our one.

I am thankful to God that, amidst all the agitation and strife of these days, our rulers are beginning to feel the need of the reform of our Indian system. Three years ago I wrote, "I cannot be silent. These questions cannot be buried. The two advancing waves of civilization from the Atlantic and the Pacific will soon meet. The Indian wrongs will now be righted or else—which God forbid—this nation will hear such a wail of agony as we have never heard. Savage men, whose feet are by an open grave, will requite an awful vengeance, and it will fall where it has always fallen, on the innocent people of the border."

The history of the recent murders has shown how true was my prophecy. If you knew the shameless record of this Indian system, you would feel as I do. For my course on this question, I have encountered prejudice and denunciation, but there are higher ends of life than popularity, and, in the end, it is better to fear God than to fear the people. I know the day will come when my course will be vindicated. I hear from my well-beloved son, Rev. S. D. HINMAN, often. He has been obliged to divide his congregation and have them come at different services, because he cannot find room for them all at one time. He deserves the aid of those who pity the helpless, and he needs it. I can trust my good brother CLARKSON, and know he will do all he can to stay up his hands, but he cannot love this mission as one who has watered it with tears and followed it with prayers.

WOMAN'S HIGHEST MISSION.

THE Jewish Church, by reason of the hardness of man's heart, failed to make woman a spiritual "help-meet;" yet, even then, the Holy Ghost gave premonitions of woman's true mission, by occasionally commissioning her to teach man the way of righteousness. When the infant Saviour was first presented to a woman, it was in the temple at Jerusalem, and the angels must have watched the effect of that interview with intense interest, for they doubtless knew that through Anna, the Prophetess, as a typical or representative woman, God would reveal to her sex their true mission in the Christian Church. Anna, though eighty-four years old, did not try to excuse herself because of her great age or the degradation of her sex; no, "she spake of Him to all them that looked for redemption in Jerusalem," and although dead, she still speaks to her sisters in Christ, assuring them that telling of Him and His salvation is woman's highest mission. Our Lord and His Apostles uprooted from the Christian Church the oriental prejudices against woman, and the Holy Ghost continues

to witness for her high calling as a teacher, not only in parishes where she is guided and sustained by the ministry, but even in military hospitals, where, in some cases, adverse sectarian influences and military restraints have tried her work as by fire.

The following record shows how inexperienced women, who began, trembling, to teach, were encouraged by the witness of the Spirit in the hearts and lives of the sensual and profane, as well as of moral men. These zealous teachers at first erred in presenting the claims of God too abruptly, or in the presence of others; but afterwards they watched for a casual interview when these men were alone, and then the preparation was made for a more gradual approach by engaging each one in conversation on some subject in which he was specially interested. Woman's quick wit and ready sympathy soon revealed the best mode of grappling advantageously with the indifferent, the profane, and the dissolute, drawing them into a Bible-class, either by direct persuasion or through some trained companion. Instruction of a general character, and even sermons, seldom or never produced any radical change in these men, for slight impressions were soon effaced by the sneers and ribald jests of those with whom the seriously-minded were obliged to associate. To induce men with such evil surroundings to learn to love the truth as it is in Jesus, it was found that "precept must be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little," and also prayer upon prayer, for and with the individual, until the knee was bent by the bedside, and Christ openly confessed in Baptism or Confirmation.

In these military hospitals the men had no privacy for Bible-reading or prayer, and the struggle between the contending powers of good and evil was often long continued and fearful, before the conscious sinner could kneel in the ward where his profanity and irreligion had been manifested. These ministering women, like guardian angels, persevered through days, or weeks, or months, "comforting the feeble-minded and supporting the weak," until God imparted spiritual strength to enable timid babes in Christ to quit themselves like men. None but those who have passed through this fiery ordeal know how hard it is to break away from jovial and dissolute companions, especially where such are of necessity present at meals, at pastime, and through the night season.

The eminent success of these inexperienced but zealous Church-women should encourage others to work in the Lord's vineyard, especially now, for the Church is more urgently than ever before pleading with her daughters to fulfil their highest mission.

H.

"I BEGAN this work with many misgivings, with an overwhelming sense of my own insufficiency for these things, and with little or no idea what the work was, or how I should begin it. I felt that there was much to be done, and I could not bear to be idle when such a field seemed open at our very doors, and even the little I could do might be of some use.

The thought of being the instrument, in God's hands, of awakening and leading one soul to the Saviour, was beyond my hopes. I only trusted that I might be the

means of comforting or cheering some suffering believer by reading to him the Word of Life. I had had no experience in such work, having scarcely ever spoken to any one on the subject of personal religion; but I soon found that something was needed besides the general instruction given in the Bible classes, and I began to speak in private to the members of the class, as I had opportunity, of their obligations to obey the call given to them in God's word. I found them most respectful and attentive listeners as I spoke to them of Christ's love, of the duty and privilege of prayer, and of the happiness of leading a Christian life, and I rejoice to believe that many have been benefitted by such conversations and induced to come for themselves to the Saviour, and to "taste and see that the Lord is gracious."

In visiting the wards we have many opportunities of speaking to those who are not able, and to many who are not willing, to attend the Bible-classes. For example, one of the wounded men interested me very much from the first. He was bright and cheerful, very amiable and intelligent, and very grateful for such little kindnesses as I was able to show him. I visited him every day, and lost no opportunity of speaking to him of his immortal soul and of his Saviour. He always listened, but did not appear much interested in such conversation, and it seemed to be a relief to him to escape the subject of religion. I persevered, however, and gradually I could see that his mind began to dwell more on eternal things. I found him often reading the Testament, and he was evidently beginning to feel that he ought to *obey* the Gospel as well as read it, but he would not pray, and said he felt no *desire* to be a *Christian* although he knew he *ought to be*. On my return to the hospital, after a short absence, I found he had begun to pray, and although, at first, it seemed almost a matter of form, he persevered, and soon he told me he felt his prayer was answered in some measure, for the *desire* for his soul's salvation, which he prayed that he might have, was given to him; and although everything spiritual seemed very dark and *misty* to him, it was the beginning of a new life, which strengthened every day. He began to grieve over his coldness and want of feeling, and mourn over the darkness of his mind and the dullness of his spiritual perceptions. He could not see *how* a man's heart could be changed by the operation of the Holy Spirit, and he made a 'new creature in Christ Jesus.' He was told to look to Christ and pray for faith; and it was given him, and the light which he had prayed for showed him the darkness he had lived in all his life. Before he began to pray, he acknowledged that he was a sinner, but his sins gave him no real concern. Now, the remembrance of his former life of carelessness, ingratitude and forgetfulness of God filled him with distress and would not suffer him to sleep. He prayed earnestly for forgiveness, and his prayer was answered, and he realized that Christ had died for him and that he was pardoned through His all-sufficient sacrifice. He told me that then all was light; that there was no more darkness. He saw and felt his Saviour's love, and could only wonder and adore. Through all this time we had many conversations and much prayer together. Believing, he was baptized, and, as he afterwards told me, he never could have believed that he, who knew himself to be so unworthy, could have been so filled with joy and peace, and so have *felt* the presence of God the Holy Ghost, as at that sacrament. The tears of joy filling his eyes told more than words could have done of his love and trust in his Saviour, and of joy and peace in believing.

He was confirmed a few weeks after Baptism, and described his first Communion as 'the most solemn time he had ever known, and full of comfort and peace.' He presses on, rejoicing more and more in his new hope; and although often cast down and depressed on account of indwelling sin, says that the last few months of his life

have been full of the most intense happiness. He attends the Bible-classes regularly, and finds the greatest enjoyment in them.

This is one among many instances in which God has blessed the work in my hands. I feel truly thankful that, with all my weakness and inexperience, He has made me the means of good to some souls who were, like this young man, living in carelessness and sin, without hope and without God in the world."

"I entered on this field of labor with a deep sense of my own weakness and unfitness for the great work before me, and with a vague, undefined idea of what the nature of that work should be. Where should I begin, and what should I say? However, I remembered that it was told to Paul, 'Go unto the city and it shall be told thee what thou must do;' and so I resolved to make an effort, believing that the way would be made plain to me.

Eighteen months' experience in the wards of our hospital has taught me this lesson, namely, that for *all* who desire to labor for Christ there is work in the great harvest-field of souls; that every one possessed of average mind and abilities can add his or her mite to the treasury of the Lord, can have the honor of forwarding, in some degree, the great work of the Church.

I do not think that the call to-day is so much for those who are highly gifted of God, but rather for the many who are 'standing idle all the day' because they cannot see what work is appointed them to do; or for those, on the other hand, who are holding back, doubting their ability to perform the same.

It is not in my power to add one iota to the fund of information already collected, as to the practicability of the work before us, nor to give one *original* idea as to the best mode of carrying it on; but I can add my feeble testimony to the goodness of God in employing the humblest means to fulfil His designs. The cup of cold water, in Jesus' name, may be given by any one who has the willing heart and ready hand, and the way that leads to salvation may be pointed out to the wanderer by all who have found it the way of life unto their own souls.

I believe that women are peculiarly fitted for the work in our hospitals. The words of sympathy, the thousand little acts of kindness which they can perform, all open a way of access to man's heart, and he will generally receive from her, who has been to him as mother or sister, the words of warning, entreaty, or consolation. The little Testament, worn by the service of months or years, is a happy introduction to the subject of personal religion. I take it from the table by the sick man's bedside. Was it the gift of your mother? Has it been a consolation to you? Has it been the means of bringing you to your Saviour? The answer, in too many cases, is, 'Not yet!' I tell him that I think I can show him why it has failed to do so. This opens to us the subject of *prayer*, and *this* I have found the chief difficulty in most of the cases with which I have been brought in contact. How can I induce him to pray? I draw from him some outline of his history, and having established a feeling of friendly interest between us, give him a tract or religious work, marking out some chapter or passage in his Testament as peculiarly applicable to such a case as his. And here it is that the *Bible-class* proves so invaluable. Many will *listen* to the Word of God who will not search for themselves; and so, step by step, many will allow me to offer a prayer by their bedsides, or apart by ourselves, who have not, as yet, the confidence to express their own wants to God.

I have often asked the men, when once they had begun to pray, to *write a prayer* for me, and have found it to be a great help in understanding their tone of mind. I

would also say a word of the efficacy of *writing* to the men at certain times. When one is hesitating, doubtful which way to go, a few words of encouragement and entreaty, in the form of a letter, have, in many instances, proved more valuable than hours of conversation, aiding them to fix the mind and decide the great question.

When one has been led to feel any degree of real interest in religion, I always try to enlist his sympathy and co-operation in our work by inviting others to the class, inducing his young friends to forsake, with him, this or that evil habit, reading each other's books, exercising a sort of guardianship over each other, mutually reminding and encouraging one another. It is so much easier and pleasanter to have companionship and sympathy in all things. At first I did not ask the help of the men till they had made, or were about to make, their open confession of Christ, but in this I erred; for experience has taught me that to grow in the knowledge and love of Christ, we must do something for His cause. One said to me, 'Since I have interested myself for others, I find that religion seems so much more real and pleasant to myself.' Another, 'Why, you will make me do the work of a Christian before I am one in heart and life.' I ask them to remember certain of their comrades in prayer—to offer special petitions for them; and I believe that this has been blessed, not only to the one whose name was brought before God, but also to the young beginner who had just learned to cry 'God, be merciful to me, a sinner.' I cannot tell you what encouragement and help I have derived from this assistance.

In the variety of disposition with which we come in contact, I could not lay down any specific plan, any general rule; my sole object being to bring each man to consider the subject of personal religion. I have tried, after gaining his good will, to direct his thoughts to something higher than that with which they were already occupied. If I ask him to lay aside the immoral novel, I put in his hands not only the best of books, but also one of religious tendency and of interest in itself. If I ask him to leave off the card-playing that led to so much profanity and sin, I try to supply its place with something pleasant and profitable, or innocent. Sometimes I think we forget how long and weary the hours in a hospital must be to a soldier just well enough to demand occupation for his time and thoughts. I strive to make them realise the love and sympathy of Jesus Christ towards them individually, His nearness, His understanding of all their peculiar difficulties and temptations. 'I never would have believed it possible,' said one to me, 'that I could have found religion in an army hospital, but I am beginning to learn that Jesus can be found wherever we will set our minds and hearts to seeking Him.' I will only add, for the encouragement of others, that the good seed sown will surely bear fruit, if not now, hereafter. Another writes to me 'I shall never forget the day when you first came to my bedside and spoke to me of Jesus; when you asked me, did I pray? What you said I had heard before, but it sounded so differently when spoken to me there than when preached to me.' A third writes from the army: 'I am trying hard to do my duty as a Christian soldier, but I cannot tell you how much I miss the Bible-class, or how I long to have some one sit down and talk to me just as you used to do. How many of my company would be turned from wickedness if some Christian friend would only speak a few kind words to them.'

This imperfect sketch will, at least, bear testimony to one fact, that God works by the humblest means and will abundantly bless these efforts to the salvation of souls. There has been nothing in any way remarkable in the means or mode adopted, only such as lie open to any earnest Christian woman. All are capable of employing them for the same end. God has surely blessed our efforts above my highest expectations, and if this be the means of encouraging some other weak fellow Christian to go forth

in the strength of our dear Saviour, whose "grace is sufficient" for us, I shall be more than satisfied."

The following narrative will serve to illustrate our mode of dealing with men who at first manifest great reluctance to be approached on the subject of religion.

"When I first saw Sergeant W., he was very ill, suffering from a severe wound. I visited him daily, and it touched my heart to see his patient, cheerful endurance of pain; there was always something bright even when he was suffering most; he was always so grateful for any little kindness shown him, and ready to share every delicacy with his sick comrades. 'You know that we are all soldiers together,' was his unanswerable argument. But when I first introduced the subject of personal religion, his whole countenance changed, and its expression of stolid indifference showed me plainly that as yet these things were 'foolishness' to him.

Let him tell his own story—he writes: 'It is just a year ago to-day since I arrived at the hospital. I was so sick that I do not remember much about your first visits. But I do recollect the day when you sat down beside me and spoke to me of our dear Saviour. After you went away I tried to think of something else, but what you said about our best Friend, who would help me bear my pain, would keep coming back to my mind. I hoped that you would not come again, for I dreaded what you might say to me. But thanks be to God, you did come back, and tell me of Christ, and Him crucified, and I was brought to see my sins and turn to my Saviour.' So weeks passed on, and I could see no change in his spiritual state. All that I said to him on this subject he listened to with the manner of one who has made up his mind to endure an evil from which there seemed no escape.

The short notes in my diary prove how discouraged I felt concerning him: W. seems altogether indifferent. I can only pray for him. He allowed me to read to him daily from the New Testament, and any book that I might choose. 'Come to Jesus' pleased him best, and one day he asked me to leave it with him. How thankful I felt; but the next day he handed it back to me, saying, 'My heart is too hard, do not trouble yourself any more for me. I have lived too long without religion to begin now. My mother used to tell me all this, but I can't feel any interest in these matters.' A few days after he said, 'I do not think that I am very bad.' When I spoke to him of his critical state and the danger of delay, he answered, 'I know it all; perhaps I shall feel differently sometime.' Why not now? let us go to Him who knows all our troubles, and ask Him to show us our sins and change our hearts? May I pray for you? 'No—not now. I cannot see it as you do; I should be a hypocrite if I prayed, and I won't be that.' I pointed him to the words, 'Him that cometh unto me I will in no wise cast out,' and giving him Miss Elliott's beautiful hymn, 'Just as I am,' I left him. Two days after he greeted me with a pleasant smile, saying, 'How long you have been away.' Have you thought much of our last conversation together? 'I have thought of little else, but I cannot think that I ought to pray; it seems as if I must be very wicked.' Again I told him of the blood of Christ that cleanseth from all sin. 'Are you willing to pray for me to-day?' I knelt by his bedside in prayer, and before leaving, he promised me to try to pray for himself that night.

Alluding to this, he writes: 'How merciful God has been to me in sparing my life when I was sinning against Him with a high hand! Truly, by the grace of God, I am what I am. How many hours you labored with me, and how stubborn I was! Never shall I forget the night when I made my first prayer. I went into the bathroom to try to pray; and Oh, what a struggle I had there! I turned to go out twice, and then would return again. At last, by God's help, I conquered. I knelt and

and prayed, God be merciful to me a sinner; it was all that I could ask. When I left the room I felt that God had given me a victory over my great enemy.' Soon after he was able to attend the Bible-class, and then he met me daily for private prayer and instruction. He seemed overwhelmed with a sense of his own guilt and the long suffering goodness of God, and at times was very much depressed on account of the coldness of his heart. Not until he consented to look to 'Jesus only,' did he find rest; then his sole desire was to confess that Saviour, 'for I long to feel that I am *His* entirely.' Soon after he was baptized and confirmed. The struggle was long and severe, but Divine grace prevailed at last, and his subsequent life has proved the reality of the work of the Holy Spirit in subduing the most stubborn heart. In his own words, 'I am humbly striving to do my duty as a faithful servant of my Lord. He is all I want; dearer to me the longer I live.'

THE ALONZO POTTER MEMORIAL HOUSE.

A CIRCULAR, announcing the founding of this important Institution, was published two months since, with favorable comments, in the Foreign Department of this periodical. Training and organizing the services of Christian women who desire "whatsoever they do in word or deed, to do all in the name of the Lord Jesus," and under the auspices of the Church, is equally important to *Domestic Missions*, therefore we also cordially commend this new and much needed Institution. We trust that intelligent and refined godly women will so freely offer themselves, that it may not be long before one such, thoroughly versed in the aggressive work of the Church, may be sent to each station to aid the missionary in organizing the services of the women of his parish.

We hail this movement as one of the most hopeful signs of the times, and feel sure that the whole Church is fully prepared to sustain it, for we have observed, with great pleasure, the deep interest that is felt in a series of papers on woman's work that is published monthly in this periodical.

The ripeness of the Church for this movement is also witnessed to by nearly all of our Rt. Rev. Fathers who, in response to the circular directed to the representative of Bishop Stevens, pledge to the Institution their prayers and cordial co-operation. The Bishop of Michigan says:—"It has my hearty approval, and I bless God that we are about to use the most powerful instrumentality which God has given us for good—next to the Holy Ministry—the influence of intelligent and godly women." The Bishop of Ohio writes:—"I have received your circular in behalf of the Alonzo Potter Memorial House. The whole matter contained therein, concerning the training of godly women for the several works and offices of Christian love and services which you have named, meets my most cordial approval. It is most needed, and I do earnestly hope the plan will be eminently prospered." The venerable Bishop of Wisconsin, our first Missionary Bishop, says:—"I have read, with great delight, the plan of the Alonzo Potter Memorial House, and pray God that it may be carried into full operation. Redeemed to be a peculiar people, zealous of good works, I trust that many of the daughters of Zion, from every Diocese, will embrace with gratitude the opportunity of learning how in the best manner to nurse, console, and teach the sick; to interest the thoughtless and ignorant in the precious truths of the Gospel, and thereby win many souls to Christ Jesus and Him Crucified. Every member of the Church in Milwaukee, who has the privilege of knowing the lady Principal of the Institution, will approve in

the highest terms the wisdom of your choice. I rejoice in the privilege of recommending this truly Christian effort." Our devoted Missionary Bishop of Arkansas bears the following testimony:—"I have just received your circular in relation to the Alonzo Potter Memorial House, and am glad to express my good wishes towards so laudable an enterprise. My observation in the missionary field leads me to the conviction that the very best offering we can make to the Lord is *Personal Service*. Many will give money, many are willing to work by deputy, but few heed the word, 'Son, go work to-day in my vineyard.' We must have lay-workers to reach the multitudes; nay more, we cannot have saintliness in the Church unless there is personal devotion in doing good. The need of organization and system is most evident. I think you do well not to embarrass yourselves by any minute prescription of details; experience will suggest whatever is necessary. I trust you may have good success, and that you may be the means of calling out for the world's use and profit many a talent that now lies folded away and neglected." The Bishop of Iowa thus writes:—"I cordially approve the plan set forth in your circular, and I hope and pray for its entire success. With the wise and considerate provisions that have been adopted, it seems to me that nothing but good can result from the establishment of the 'Alonzo Potter Memorial House,' and may the Divine blessing attend the pious undertaking. Let me congratulate you upon securing the services as Lady Principal of such an estimable and devoted woman as Mrs. JACKSON. I regard her as eminently fitted for the important and responsible position. Let the good work go forward."

We say, the work is evidently of God, therefore it will go forward.

A MORE THOROUGH ORGANIZATION OF THE CHURCH ESSENTIAL TO THE EFFECTIVE CONDUCT OF THE MISSIONARY WORK.

THE excellent report of the proceedings of the Delegate Meeting, at Pittsburg, conveys an erroneous impression in one particular. It represents one of the speakers as making an issue with Mr. Welsh in regard to the glorious work at Frankford; and it entirely changes the character of Bishop Kerfoot's suggestions in the same connection.

In cordially supporting the admirable resolutions of Mr. Welsh, the delegate from Louisville took occasion to say, that it seemed to him that an overruling Providence had inspired and blessed the wonderful work accomplished at Frankford, for the purpose of showing to the Church, in this crisis of her history, that such a work is hers and can be done. But his examination of the subject had satisfied him that agents, at all equal to the work, could not ordinarily be drawn into it from our congregations in the present condition of the Church. That very social position which gave power for these labors, erected a barrier against the undertaking which few would have the courage or the strength to pass. He thought that the hindrance presented by this social law could only be effectually overcome by the mutual protection afforded by communities, and by a recognized official character; that the successful prosecution of this blessed work, therefore, was another of the many indications which had recently pointed the Church to the necessity of organizing the Laity into brotherhoods and sisterhoods for her aggressive and missionary work.

In his reply, Mr. Welsh characterized, not these communities which we have not yet tried, but the social laws and habits which hinder Church people from entering upon this missionary work as the "ruts" out of which they must come. Bishop Ker-

foot commenced his address by saying that he had come to the house that morning prepared to recommend the very thing which had been suggested by the delegate from Louisville; and he played very happily upon the word "ruts," as including all those well-worn prejudices and narrow modes of thought and action which could hinder the Church from doing the work of evangelizing the world.

I should not have made this correction but for its close connection, as an important branch, with the subject of this paper.

That thorough organization is necessary for the effective prosecution of any great enterprise in which a multitude must concur, need not be proved. This admitted truth vindicates the Divine wisdom in making the Church an integral part of Christianity. The Divine institution only provides the foundation and the general framework of the Church, to be filled up by all expedient provisions, according to varying times and circumstances. The wisdom of the Church in the first ages concurred with extraordinary unanimity in perfecting her own working organization; not by pretending to create new Divine Orders of the Ministry, but by distributing the functions of the Ministry and of the Lay people into several offices, in a well organized gradation. This is clearly shown in the Apostolic age, as in other places, so especially in the twelfth chapter of the first Epistle to the Corinthians. The whole chapter is one connected proof. I transcribe only the following: "For the body is not one member but many. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members, every one of them, in the body as it hath pleased him." "Now ye are the body of Christ and members in particular. And God hath set some in the Church, first Apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." In the same age, the same inspired authority tells us there were Deaconesses and other female helpers. In the next succeeding age, and down to our own time, we find, in addition to the three Divine Orders of the Ministry, an Arch-Deacon set over a certain number of the Deacons; an Arch-Presbyter to preside over every ten Presbyters; and a long list of Lay officers. This organization of the Presbyters afterwards became the Dean and Chapter of the Cathedral city, and the Rural Deans, with their districts of ten Presbyters, elsewhere.

If this distribution of labor and responsibility was necessary in the primitive Church, where the Dioceses were so small, and all the Clergy were so immediately dependent on the Bishop for the assignment and direction of their work, how much more imperatively is it required now, under the peculiar circumstances of the American Church! Look at these circumstances.

One Bishop where, in the first ages, there would have been from five to twenty. A Parochial system so exclusive and so intense that the Church has degenerated almost to a pure Congregationalism. A Continent committed to our charge by Almighty God, with the command to go through, convert, and occupy it.

How is this charge to be fulfilled, this command to be obeyed? The Bishop has no Church, no See, no standing place, no fulcrum, therefore, from which to begin the movement he is bound to make. He has no body of Clergy whom he can send or otherwise control. He has little power and as little responsibility. His only practical peculiarity is, the obligation to perform certain functions when requested to do so by the Parish Minister.

That Parish Minister, again, has no vocation, no place, no duty, no right, outside of his parish. And that parish, practically and usually, means the people who contribute to the maintenance of the one parochial organization.

Now is it not evident that if we are even to begin to come up to the measure of our responsibilities as the Church of God in this vast empire, we must get out of this circle—this most vicious and crippling of all circles?

What I propose is but a small beginning; but it is a starting point, and this is much to gain. It will be a practical recognition of the principle that the Church of God needs, for its aggressive work, to be something more than a functional Episcopacy, and a collection of isolated and independent parishes.

For the greater efficiency of the ministry, and to bring our system into more perfect accord with the Church in all the world and in all ages, I propose that the Clergy, or a portion of them, in every Episcopal city be organized into a Dean and Chapter; and that all the rest of the clergy be distributed into Deaneries of convenient size and number of Presbyters, over each of which a Rural Dean shall be appointed, and that to these organizations shall be confided the missionary and aggressive work of the Church in subordination to the Bishop. This arrangement assumes the existence of a Cathedral Church. And the admirable example furnished us by the Diocese of Montreal shows how this requisite can be provided everywhere without the disturbance of previous relations. There, the oldest Parish Church of the city was changed, by law, and by its own consent, into "Christ Church Cathedral;" a certain defined jurisdiction was given to the Bishop; the Rector became the Dean, and the Rectors of the other city parishes, Canons of the Cathedral. This was effected with little or no interference with the old parochial organization.

Let the *law* of the Diocese (it is not necessary to go to the General Convention) give efficiency, power and responsibility to this organization, by placing it above and before the narrow and narrowing exclusiveness of the mere Parochial system. The Dean must be made responsible for all missionary collections, and for all the local missionary work within his Deanery. To create this responsibility, he must be clothed with a *regulated* power in every parish and in the country. He must have a legitimate place, a defined jurisdiction. He must be the medium between the Clergy of his district and the Bishop, and, as the Aids and other subordinates of a commanding General enable him to be virtually present to see and to direct in every part of the field, so these Deans will enable the Bishops to be present everywhere (the eyes and hands of the Bishops) helping, guiding and directing the Missionary work of the Church.

John Wesley, the highest organizing and administrative mind of the last century, taught the modern Church a needed lesson in this regard. The ubiquitous Presiding Elders constitute the power and the strength of Methodism.

Equally necessary and equally efficient will be the organization of the lay people, men and women, as helps to the Parish Minister. The only hope of the Church now in America is in the intelligent zeal of the Laity. The population has so outgrown the supply of Clergy, and the capacity to maintain a sufficient number, that unless the Laity come to the rescue with active personal exertions as Evangelists, true religion will die out of the land. But this power must be regulated and organized or it will accomplish nothing. "What is everybody's business is nobody's business," is emphatically true here.

The Church of God is, by its charter, militant. It is a great army. But what would an army be with no better organization than a Commanding-General and the Captains of companies, each of whom is compelled to remain with his company and cannot be detailed as an aid, or detached on any other service? Such an army would be utterly inefficient for any aggressive movement, and almost powerless even for defence. Such, precisely, is the condition of the Christian army in each Diocese of

this country. The Bishop has no officers but the Parish Priests, and they are too far off and too isolated to be under his supervision. These, again, have no commissioned or uncommissioned officers under them, and so the whole system stands in cold and dignified inefficiency. Contrast with this the real organization of an army, with its minute gradation of office, from the General and his Staff down to the Corporal, so that each man of the hundred thousand is brought into direct communication with the General-in-chief.

Divine Providence may have permitted this inefficiency hitherto, while we were assisted in preserving the Faith and all the Divine institutions in their beautiful integrity, in order that the impotence of human wisdom to preserve and set forward the truth of God might once more be proved. Human wisdom, in the form of that self-willed Puritanism, which, from the time of Donatus to the present day, has been the enemy of the Church and of religion, has heretofore controlled the religious culture of this country. The attempt has been a signal and disastrous failure. Now that the failure is confessed, and men are looking for a higher and purer wisdom than this, the Church must rise up to the majestic proportions of the work that God has thus called her to do. As the infant Church, in a similar crisis of human history, she must put on the whole armor of God, and go forth to the conflict a disciplined and well-ordered host, burning with love and zeal.

J. C.

A GOOD IDEA.

MESSRS. EDITORS:—I would offer a suggestion to your readers which, if followed out, would, I think, be productive of good to the cause of missions, and might be the means of rousing into action some of the many who, though professing Christians, scarcely ever give a thought to the means necessary for the extension of Christ's kingdom upon earth.

Let each one who is disposed to give to the missionary cause take a portion of the money intended for that purpose, and apply it to the subscription for one or more copies of the SPIRIT OF MISSIONS. Then let him consider who of his acquaintances are lukewarm on the subject of missions, and send them the copies *postpaid*, so that they will be certain to be taken from the Post-office. If taken into the house, they will be read, more or less; and if read, they cannot fail to awaken some degree of interest.

In this way the money will perform a double work; aiding directly in the missionary cause, and possibly opening a source from which more may flow. At all events, any one who receives the paper for a time will be likely, afterwards, to subscribe for it himself rather than be without it, and the cause will be helped to that extent if no further.

SUBSCRIBER.

ENCOURAGING AND SUGGESTIVE.

BOSTON, March 4, 1867.

MY DEAR DR. TWING:—I enclose herewith three dollars for two copies of the SPIRIT OF MISSIONS. I have received this publication for many years, in common with the clergy, without cost. I think it is high time that every clergyman of the Church had at least that measure of the true missionary spirit which will prompt a degree of self-denial amounting to *one dollar and fifty cents*. There is no mis-

sionary and no minister of our Church so poor that he cannot contribute this sum for the cause of Domestic and Foreign Missions, and in return for his money receive the best missionary periodical published in this or any other country. Please send one copy to Boston and one to Denver.

Faithfully yours,

GEO. M. RANDALL.

SUGGESTIVE AND ENCOURAGING.

March 4th, 1867.

REV. AND DEAR SIR: In years past—like many others, I suppose—I have not felt interest enough in the SPIRIT OF MISSIONS so much as to take off the wrapper.

As it now seems to be “a live Journal,” I promise to pay the annual subscription for myself and that for another clergyman in a missionary station near at hand. Please find with this three dollars.

MASSACHUSETTS.

“THUS SPEAKS THE MASTER OF THE FEAST.”

Go forth into the highways, beneath the hedges seek,
And gather to my feast to-day the hungry, poor and weak;
Behold the gates unfolded, the table spread with care;
Go forth, my servants, and bring in the guests I long for there.

In vain the doors stand open. How shall they dare to come?
These who have never known the joys or decencies of home,
These, so unclean, whose mien and garb their wanderings betray,
How can they think the palace hall is decked for such as they?

Go forth, and tell them of the love they scarce can understand,
The love which for the homeless ones hath many mansions planned,
The love through which the starving ones the bread of life may win,
And precious wine: go forth—persuade, compel them to come in.

Haste! for with desperate jest and song, so many have passed by;
And some, in utter misery, have lain them down to die;
And some, a few, with wistful eyes gaze through the open door,
Envyng those who wear the badge which once in youth they wore.

Haste! for the hours are flying, and soon the day will close;
Return ye not alone to seek for shelter and repose;
Come not alone, ye favored ones, while, scattered o'er the plain,
Your Father's children faint and fall, calling for help in vain.

Thus speaks the Master of the feast. O, fellow-servants, hear!
Can they be nothing unto us who are to Him so dear?
For them, e'en as for us, He died; o'er them His heart still yearns;
If ye be cold to them, think not His love within you burns.

Christ's spirit ever seeks to bless, and none of His are we
Unless that spirit in us dwell; ah! think how tenderly
He sheltered you from taint of sin, or came with joy to meet
Your feeble steps, when home at length you turned your erring feet.

Ye cannot pay the debt of love that unto Him ye owe;
He needeth nought that ye can give, but would you thank him? Go
Where His poor lost ones grope in sin, and bid their darkness flee
Before His light. Shall He not say, “Ye did it unto Me?”
E. W.

EDITORIAL.

"FOUR DAYS OF MISSIONARY WORK."

UNDER this heading we presented to our rapidly increasing number of readers, in our March issue, an uncommonly interesting paper from Bishop LAY. By mistake, it appeared as the *second*, when, according to our rules, it should have been the *first*, article. Communications from our Missionary Bishops are entitled to, and must have, the chief place in the SPIRIT OF MISSIONS. We heartily wish that each of them—we have four now and are soon to have a fifth—would furnish an article for each number.

We have, as our readers are aware, no very great liking for *specials*, but we say, with an emphasis into which all that we have of will and wish for the extension of the "kingdom not of this world," is gathered, let all our Missionary Bishops have, to the extent of their needs, *special* sympathy, *special* prayer, and *special* offerings. The indications now are, (God's holy name be praised,) that the *specials* will not interfere with the general work of the Domestic Committee.

Time has been when we had doubts in regard to this matter. We have no doubts now. A missionary revival is coming upon this Church, a missionary revival we hope and believe that will sweep all the nonsense of extremists in either direction out of it; the first drops of a full and warm shower of Divine grace have fallen upon us. "There is a sound of an abundance of rain." The signs are seen and the "sound" is heard in all parts of the sky.

Bishop LAY's communications, we know, has attracted earnest attention in many directions. It is just like the man. Some men cannot speak or write without giving to those to whom they speak, and for whom they write, a photograph of the Divine likeness within them, and Bishop LAY is one of this class. We have no words that will adequately express our admiration of the picture of himself, given, all unconsciously, in the brief article to which we refer. We see his form, and hear his gentle, winning and convincing words. We almost see the working of his mind and heart and soul; and, as for the work itself, in its methods and effectiveness, the picture is complete and delightful to look upon.

Bishop LAY's "greatest trouble in the large region he has to traverse is the want of some conveyance." "True," says he, "the food for my horses is pledged me, but the wagon and the horses, as yet, exist only in my hope."

Some good Christian people, during the past winter, have been giving and are now giving to Bishops CLARKSON and RANDALL hundreds and thousands of dollars, and they are all the better and richer for what they have parted with. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty." But all the good Christian people have not had the opportunity, and so have not enjoyed the privilege of giving to Bishops CLARKSON and RANDALL. Who of them will furnish a wagon and horses for Bishop LAY, and, when they have done this, allow

us to suggest to them other ways by which they can cheer his heart and give greater efficiency to the work that God has laid upon him? We hope within ten days after the present number of the SPIRIT OF MISSIONS reaches our readers, to receive enough in the way of *specials* to purchase a wagon and horses for Bishop LAY. He was earnestly solicited last fall when in New York to attend the annual meeting of the Board of Missions, to remain and present the needs and claims of his great field. But fearing that the presentation of these needs and claims might interfere with receipts for the general work of the Domestic Committee, he declined, and returned, not without heaviness of heart, to do his work as best he could. The paper in the March issue, to which we have referred, tells how patiently and faithfully, under forced limitations, he is doing it. Let these limitations, annoying and serious enough to him and his work, be quickly removed by those to whom their removal, or the means required thereto, will be as trifles, not signs and evidences of sacrifice, nor even of self-denial, but only trifles.

ONE WAY AND A GOOD ONE.

Nor long since we received a letter from one of the best and ablest of the clergy of our Church, of which the following is—to us—a very interesting extract:

“The least a Rector can do in return for the *free gift* of the SPIRIT OF MISSIONS, is to make every endeavor for its largest circulation. Besides, its own intrinsic worth demands that it should be widely known. There is no periodical magazine in our Church that can bear comparison with it in the interest and ability of its contributions. I am therefore calling the attention of my parishioners and friends to it.” Result of such conviction and action, thirty new subscribers procured by this Rector. Similar conviction and action on the part of every Rector in this Church, would put the SPIRIT OF MISSIONS on a paying basis in one month. What hinders?

THE BEST WAY.

SOME three or four weeks since we found ourselves talking with the Rector of one of the most important churches in this country, about the best means of extending the circulation of the SPIRIT OF MISSIONS in his parish. He heard us patiently to the end, (it takes some time to reach the end, when we get to talking about the SPIRIT OF MISSIONS,) and then replied: “Leave this matter to me. I am the best agent you can employ in this parish.” We promptly assented, simply remarking, “Send us as large a number of subscribers as you can.” The result is awaited with entire confidence.

When a Rector proposes, in good earnest, to be the agent for the circulation of the SPIRIT OF MISSIONS in his own parish, we take the earliest conveyance to some other locality.



THE above picture represents a proposed chapel for Brownell Hall, Omaha, the Church School for Girls in Bishop CLARKSON's jurisdiction.

It will cost, when completed, about \$2,500. As the future residence of the Bishop will probably be adjoining the Hall, this chapel will be a kind of cathedral for Nebraska. It ought to be built immediately. A large and flourishing girls' school, like Brownell Hall, is very incomplete without a commodious and beautiful chapel. This is now all that this excellent and well-ordered school needs for its noble and holy purposes.

Will not some generous and wealthy friend of Christian female education build, or help to build, this modest but necessary cathedral?

The plan will probably *also* be used to some extent for several churches throughout the jurisdiction.

ENCOURAGING.

ON the first of January, 1866, we had *one thousand and nine hundred* paying subscribers. Since the third of January, 1867, we have received *one thousand and nine hundred*, and still they come, at the rate of more than thirty a day. The number of paying subscribers is now five thousand. The WORKING PARTY is rapidly gaining in numbers and strength. In due time we shall see what will become of the disputing and scolding parties. May the good Lord "give them repentance and better minds."

NOTE.

UNDER the head of "Communications," our readers will find a letter from the Rev. Dr. CRAIK, of Louisville, which is, in substance, the address made by Dr. CRAIK at the Delegate Meeting at Pittsburg. The address takes this shape for the reason that we have not the means of giving it in full, as other addresses have been received and printed. Its suggestions are earnestly presented, and will command the thoughtful attention of many.



Department of the Young Soldiers of Christ.

BISHOP KEMPER.

It was well to name our first regiment of soldiers in the Missionary Army after that veteran leader and hero of Domestic Missions, Bishop KEMPER. Very kindly has he consented that his name shall be thus used; and since we wished to give our readers—especially the soldiers of the First Regiment—some account of the labors of this, the first, missionary Bishop of our Church, we have been favored by the Bishop's son, Professor KEMPER, with a few very interesting statistics of his father's life and labors.

Bishop KEMPER was consecrated in 1835, receiving the title of "Missionary Bishop of the Northwest." At that time, and for many years afterward, the "Northwest"—that vast region which is now divided into the States of Kansas, Missouri, Iowa, Minnesota, Wisconsin, Michigan, Indiana and Illinois—was untraversed by railroads, and opened up by but few roads of any description. When we are told, therefore, that Bishop KEMPER has travelled *nearly three hundred thousand miles*, in the work of his Episcopate, it must be understood that most of this journeying has been done on horseback, and not a few weary miles of it on foot, through snow and mud, under burning skies, exposed to all vicissitudes of weather. So vast a territory was his jurisdiction, and so constantly must he be in motion to visit even its most important places, that for

the first twelve years after his consecration he could hardly be said to have had a home. He claimed but one day in the year for himself. Christmas day he always tried to spend with his family. And his son writes that, "until within a very few years, we used to estimate that he was never at home more than an average of one month in the twelve." "He has certainly averaged more than ten thousand miles a year since railroads became more numerous—say for the last ten or fifteen years: prior to that, his movements were, of course, much less rapid, but they were much more constant."

As to the spirit in which these labors were, and are still, performed, the good Bishop will pardon us for quoting a few words from a letter written to us "in confidence": "My duties have never been irksome. I have never left home with reluctance. I have never felt that I have been making sacrifices." And then the veteran—past the three-score and ten—writes of a recent visitation,—“I rode twenty-six miles in an open sleigh and quite enjoyed the ride.”

Well may he enjoy his glorious work, for he can look out over the immense Northwest confided to him thirty-two years ago, and see it divided now into flourishing Dioceses, the least of which is stronger in numbers and more promising of growth than was at first his whole jurisdiction.

Six of these Dioceses—Indiana, Wisconsin, Missouri, Iowa, Minnesota and Kansas—were organized under the care and direction of Bishop KEMPER. Within these limits, mainly, he has consecrated nearly an hundred churches; more than two hundred Priests and Deacons; and confirmed not far from ten thousand persons. And in estimating these labors, it must be constantly borne in mind that their performance has cost the giving of time and care and toil far beyond what Eastern Churchmen and Eastern Bishops even, can easily conceive.

Soldiers of "the Bishop Kemper Regiment,"—you of the first twelve hundred—this is your commander! He will not lift his clarion voice and call you to any special duty, but his noble *missionary spirit*—let us hope—will ever animate and inspire you. You will not hesitate at any difficulty, at any sacrifice, when you remember that he whose name you have inscribed on your banner tells you that every duty, begun, continued and ended in Christ's name and for His sake, brings constant and glorious reward. Truly, in the spirit and temper of St. Paul, your earthly leader bids you "press toward the mark for the prize of the high calling of God in Christ Jesus."

PROGRESS.

OUR Young Army project, at this writing—March 15th—has been before the Church a little more than eight weeks, and we are thankful to be able to announce that we have on our books more than TEN THOUSAND names. Does anybody doubt that, within a reasonable length of time, we shall receive the ONE HUNDRED THOUSAND asked for? Let those doubt who will; we cannot.

In Memoriam.

"Be thou faithful unto death, and I will give thee a crown of life."

Not in sorrow, "as those that have no hope," and yet in tearful sympathy "with them that weep," we make our first record under the sad, sad words, "In Memoriam."

MINERAL POINT, WIS., FEBRUARY 18th, 1867.

REV'D. AND DEAR DR. TWING: Enclosed please find fifty cents from HENRY BEECHER COBB, of this place. Put his name on the list of the enrolled Army of the "Young Soldiers of Christ." This was his dying gift. He gave it, and before another Lord's day came, the recording angel had written his name among the soldiers of the Church triumphant. His was a brief life—four short years, and the victory is gained, the crown won, and henceforth he waits in peaceful expectation "the resurrection of the just." He died February 16th, 1867.

Very truly, yours,

LYMAN PHELPS,
Rector of Trinity Church.

The name of another little soldier who bore on earth "the sign of the cross," and who has gone to receive "a crown of life," is ANNIE HOE LAWRENCE, of St. Andrew's Church, Harlem, New York, who died — — —, aged two years. We have received only the facts of her death, as above recorded, but who can fail to imagine the mingling of sorrow and joy in the hearts of those that most nearly knew and loved her—the sorrow of the natural heart; the joy of the Christian spirit that can say, "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord."

And to these names we must add another—that of FANNIE PAULINE BRADLEY, who died on Sunday, November 25th, 1866; "Perfect though suffering." Her earthly home was at St. Paul, Minnesota; her home now is with Him who still suffers little children to come unto Him. FANNIE's mother writes:

"Two weeks before we laid away our darling—our first-born—she folded with her own hands this little sum of money and returned it to her portmonnaie, saying, 'Keep it for the missionaries.'

"Christ has gathered my lily, and although our hearts are desolate and our home so sad without her, yet sweet it is to think of her as safe within the veil, and one of God's dear lambs."

And we are permitted to quote from the very touching remarks made at little FANNIE's funeral by Bishop WHIPPLE:

"You all know how her young life was clouded. You know how we all pitied one whose young heart carried so heavy a cross. But you did not know how Jesus helped her to bear it so it left no scar on her willing shoulders. You could not know that the more the way grew dark here, the brighter shone the light from heaven. You only saw a gentle child whose presence was bright sunshine to us all. They who knew her best, knew that all this came from her love for Jesus, and because she was to be early called. It was my privilege to visit her sick room. She was so cheerful as she entered

the dark valley, so trusting, it seemed not death. I read to her 'Jerusalem the Golden', and the sweet Psalm, 'The Lord is my Shepherd.' She said all was peace. She lingered a little longer, to gather a little more manna for the last journey, and she fell asleep. 'These are they which follow the Lamb whithersoever he goeth.'"

This dear servant and soldier of Christ was called to join the host of the cherubim before our earthly ranks, as an Army, were formed; but we cannot but count her name with the rest, and we place it, gladly and sadly, under the "In Memoriam."

HEAD QUARTERS, DOMESTIC MISSIONARY ARMY,
17 Bible House, New York.

General Orders, No. 1.—Officers and Soldiers will take notice that,

Names of recruits are to be sent to these Head Quarters in lists separate from personal or official communications. These names will be recorded at this office, and Bounty Cards in blank will be sent back, with numbers indicated, together with the lists of names. The numbers must be filled out and the names filled in at the recruiting office.

This system is adopted in order—

I. To secure accuracy in the writing of the names upon the cards.

II. To save cost in the sending of cards by mail. Cards written upon are liable to letter postage; sent in blank, they are transmitted as printed matter.

A. T. TWING, *S. and G. A.*

FIRST MISSIONARIES OF THE YOUNG SOLDIERS.

We name to the YOUNG SOLDIERS of the *First*, or *Bishop Kemper* Regiment, embracing those who hold cards from *one to twelve hundred*, the Rev. FRANCIS MOORE, who is now laboring most successfully at Lancaster, in the Diocese of Wisconsin. We are certain that he will esteem it an honor to be the first on the list of missionaries to be aided in their work by the prayers and offerings of the YOUNG SOLDIERS OF CHRIST, and that he will take pleasure in communicating with them, through their own department of this journal.

We name, also, as the missionary of the *Second*, or *Bishop Scott* Regiment, embracing those who hold cards from *twelve hundred to twenty-four hundred*, the Rev. T. A. HYLAND, now, as for a long time past, doing faithful and good service at Astoria, Oregon, away beyond the Rocky Mountains.

For the *Third*, or *Bishop Lay* Regiment, embracing those who hold cards from *twenty-four to thirty-six hundred*, we name the good Bishop himself, and propose that the three hundred dollars provided by the YOUNG SOLDIERS of this regiment be an addition to his salary, which has been, and is, quite too small to meet his actual needs. He has not complained in the past, and does not complain now. He would not complain if he were starving. He will write for the Young Soldiers' Department of the SPIRIT OF MISSIONS in such a way as cannot fail to interest and instruct them.

For the *Fourth*, or *Bishop Clarkson* Regiment, embracing those who hold cards from *thirty-six to forty-eight hundred*, we name the Rev. GEO. R. DAVIS, now serving at Brownville, Nebraska. The Young Soldiers will hear from him in due time, and will be glad to hear from him often.

For the *Fifth*, or *Bishop Randall* Regiment, embracing those who hold cards from *forty-eight hundred to six thousand*, we name the Rev. W. A. FULLER, now working most successfully at Nevada City, Colorado. He will be able to give very encouraging statements respecting the beginning and progress of his work.

For the *Sixth*, or *Bishop Tuttle* Regiment, embracing those holding cards from *six thousand to seven thousand and two hundred*, a missionary will hereafter be named.

For the *Seventh*, or *Bishop Smith* Regiment, embracing those who hold cards from *seven thousand and two hundred to eight thousand and four hundred*, we name the Rev. G. C. WALLER, now serving at Bowling Green, in the Diocese of Kentucky. He is a good worker, and will have something interesting to say about his work.

For the *Eighth*, or *Bishop McIlwaine* Regiment, embracing those who hold cards from *eight thousand and four hundred to nine thousand and six hundred*, we name the Rev. W. C. FRENCH, serving under appointment from the Domestic Committee, at Oberlin, Ohio. The Young Soldiers will be glad to hear often from him.

In the May number of the SPIRIT OF MISSIONS we expect to give the names of several more Missionaries of the Young Soldiers of Christ. We are certain that they will be pleased to learn that their bounty money, already received, enables us to send to each of eight faithful Missionaries *three hundred dollars—two thousand four hundred dollars* in all—to aid them in the blessed work in which they are engaged. Surely the children of the Church have it in their power to do much in the way of supplying the means of grace and salvation to those who, without such Christian consideration, would be likely to perish.

WORK.

THE Domestic Missionary Army of the Young Soldiers of Christ means work, and thus very many of the more than TEN THOUSAND already enrolled understand it. As a sample of the evidence of this fact daily coming to our knowledge, we present the following joint letter recently received. God bless the young Captain and Color Bearer. They are children after our own heart. The letter contained the names of eight new subscribers, and the money to pay the subscriptions.

WATERTOWN, WIS., March 10th, 1867.

DEAR DOCTOR: In looking over your terms of enrolment in the March number of the SPIRIT OF MISSIONS, I determined to be a Captain, so I went to work, with a little girl here about my own age, who wishes to be a Color Bearer, and each of us has got a club of four.

Yours, truly,

GERTY GALLAP,
GEO. F. W. SMALL.

ARMY SONG.

WE present to the Young Soldiers, in this number of the SPIRIT OF MISSIONS, what we consider, and believe they will consider, a very beautiful song, with very beautiful music to match. The words are by one who has a large stock of unwritten poetry in his soul, and the music by one who is eminent in this line, in the matter of capabilities at least, quite above and beyond the range of his own consciousness.

The Army Song will be out in time for Easter, in many parts of the Church. Superintendents will find it to be spirited, easily learned, and "taking."

We predict for this song a career of great popularity, and so we have had it printed in separate form, on tinted paper, and will forward it to those who may favor us with their orders, at the following rates, postage pre-paid:—a single copy, ten cents; six copies, twenty-five cents; thirty copies, one dollar; above this number, three cents per copy.

A NEW RANK.

WE have desired to avoid, as much as possible, the technicalities and minutiae of military details. It would be only too easy to enter into these, but quite too difficult to harmonize and control them. But we are urged by kind and sensible friends to provide one more new rank,—and, indeed, it was really an omission not to have had this upon our register at first. This rank provides position for our Sunday-School Teachers; and none are more deserving of high rank, none will be more willingly, more eagerly, honored. Please observe, then, the change made in our "Terms of Enrolment," upon the last page of this department.

NAMES AND NUMBERS OF REGIMENTS.

No. 1.—Bishop KEMPER,	.....	from	1 to 1,200
" 2.—Bishop SCOTT,	.....	"	1,200 " 2,400
" 3.—Bishop LAY,	.....	"	2,400 " 3,600
" 4.—Bishop CLARKSON,	.....	"	3,600 " 4,800
" 5.—Bishop RANDALL,	.....	"	4,800 " 6,000
" 6.—Bishop TUTTLE, (Elect,)	.....	"	6,000 " 7,200
" 7.—Bishop SMITH,	.....	"	7,200 " 8,400
" 8.—Bishop McILVAINE,	.....	"	8,400 " 9,600

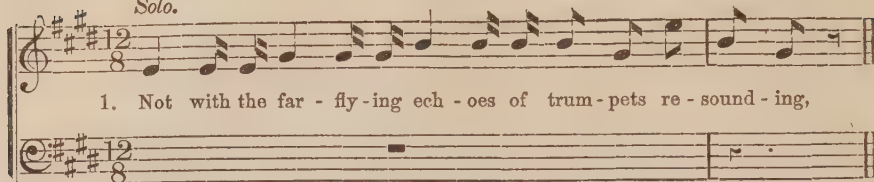
ARMY SONG

OF THE YOUNG SOLDIERS OF CHRIST.

Words by N. W. T. R.

Music by G. J. G.

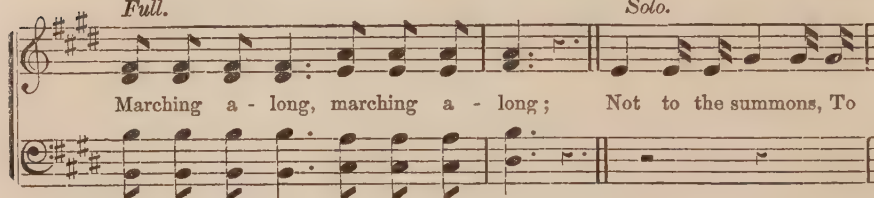
Solo.



1. Not with the far - fly-ing ech - oes of trum-pets re-sound-ing,

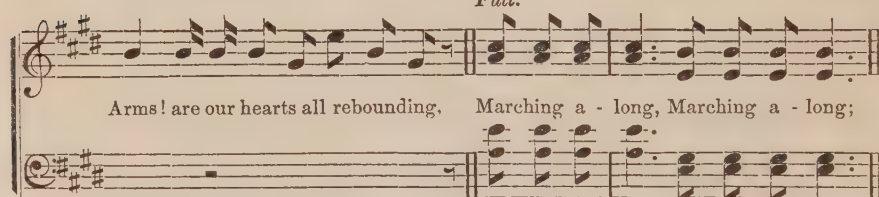
Full.

Solo.



Marching a - long, marching a - long; Not to the summons, To

Full.



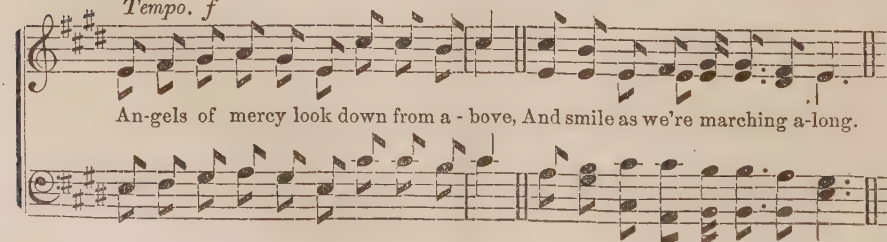
Arms! are our hearts all rebounding, Marching a - long, Marching a - long;

Rall.



Ours is the Ar - my of Love, "And, on earth, Peace," is our song;

Tempo. f



Angels of mercy look down from a - bove, And smile as we're marching a-long.

II.

Not to bring pain and distress with their bitter lamenting,
 Marching along, marching along ;
Not to strike death to our foes with a hate unrelenting,
 Marching along, marching along.
Ours is the Army of Life,
 Christ is "the Life," is our song ;
Death and the grave shall give over the strife,
 And die, as we're marching along.

III.

Rest to the weary we offer, and smiles for their sighing,
 Marching along, marching along ;
Welcome to wandering prodigals, life to the dying,
 Marching along, marching along.
Ours is the Army of Light,
 "Walk in the light" is our song ;
Fair on our banners the cross blazes bright,
 To bless as we're marching along.

IV.

Onward we move, not alone nor afraid, thro' all regions,
 Marching along, marching along ;
They who have fought the good fight are beside us in legions,
 Marching along, marching along.
Ours is the Army of Heav'n,
 Angels re-echo our song ;
Glory to God in the highest be given,
 We sing as we're marching along.

V.

Christ is our Captain, the conqueror, victory He giveth !
 Marching along, marching along ;
We shall be conquerors, finally, "in that He liveth,"
 March and be strong, fight and be strong !
Ours is the Army of Christ,
 "Christ and His Church" is our song ;
His be the victory ! His be the glory !
 We sing as we're marching along.

The Story of a "Stamp."

CHAPTER VI.

MR. CANDYMAN'S money-drawer was filled with all sorts and conditions of stamps, some quite clean and a few even less crumpled than myself; but the large majority were wrinkled, ragged, and dirty. As I observed their wretched appearance, I shuddered at the probabilities of my own fate. Some little Tom Tatter might get hold of me and carry me off in delight to a dismal destiny; my life, begun with the Cheerybles, might end with the Drearybles!

While I was thus sadly anticipating the might-be's of my future, the whole drawerful of us was suddenly lifted out and emptied upon the counter, and Mr. Candyman began arranging us in piles according to our values. To my great delight, I was placed on top of the pile of fives; I suffocate to think what my feelings would have been had I been flattened in between some of the uncleanest ones. From this position I had a clear view around the shop, and who will blame me for looking toward the door and wishing that my dear little Charlie Cheeryble might show his rosy face there.

Instead of him, entered, suddenly, the very Tom Tatter I most feared! What a relief to me to hear him ask only for "a cent's worth of taffy," for no "change" could be involved in that transaction. But as Tom was slipping out of the door, my fate came almost falling in, in the person of Mrs. Dunderberg. She was short and very stout, and had the appearance of a bundle of bundles tied loosely together with not enough of twine. Some of the bundles, indeed, were evidently asserting their individuality. There was a fat travelling-bag on one arm and a wicker-basket on the other; three or four brown-paper packages held somewhere in front of her, with a large blue umbrella, carried, it seemed, as a weapon of offense and defence, if not defiance. She was red in the face and short of breath as she came bustling in, and glad to find a chair to hold her weary bundletude. Heavily sat she down, in a sudden and overwhelming manner; queerly her skirts were bent by the arms of the office-chair—but little she cared for appearances; and closely she held all her parcels and packages in the narrow lap she made for them, which it would have been no lap at all if she had not succeeded in elevating her knees by touching her toes to the floor.

We smiled, I and Candyman, at the old lady's looks and ways; but while he may remember her only as a vivified picture, stepping out from the pages of a comic almanac, I respect her memory as having been the best and kindest of elderly gentlewomen. She was on her way to New Haven, her home. She had been making a three weeks' visit at a daughter's who had married and come to live in New York, and who had just lost her little baby—such a bright, pretty child, just old enough to smile its welcomes to smiling friends, and its mother did love it so; and here the old lady's eyes filled with tears. And she was going back now to the home of her son Nathan, whose wife died last year and left one little daughter Lucy, to whom she was trying to be mother

as well as grandmother, only she was afraid that between them—that is, between the indulgent father and the doting grandma—little Lucy would grow up to be a spoiled child. But, she said, there was Aunt Hester, Lucy's godmother, who was keeping her vows and promises quite strictly enough; and, for her part, she thought a little candy wouldn't interfere with her being "virtuously brought up," and she wished Mr. Candyman would put up about a pound, pound and a half, or two pounds; enough to last a good while.

It was plain to see that the good old soul's whole life was bound up in her children and children's children; that she lived only to love. One forgot all about her funny appearance, and saw only her kind face which meant *goodness*, in every wrinkle of it.

Stamps don't have any grandmothers, and so I can't speak from experience, but from what I have seen of their self-denying love, their patience and sweetness of temper, I am ready to urge all young folks to be very good to their grandmothers.

Mr. Candyman put up a pound and a half of sweeties of all sorts for Lucy, and in making change, I was taken as part of it and was transferred to a pocket-book, which was almost as fat as the old lady herself. It was stuffed with "pieces" cut out of newspapers,—marriages and burials, and receipts for puddings, and remedies for hydrophobia; with a goodly store of money; with thread and needles, and scissors, and tweezers; and in the compartment which was assigned to us stamps, a thimble and a piece of beeswax claimed more than their share of room. Where the paper of candy was stored, or how it was carried, I don't know and can't guess. In some way all of us reached in safety the New Haven train, and started away.

I think we must have slept most of the time on the journey; indeed, I heard Mrs. D—— tell Nathan, who met us at the New Haven Station, that if it hadn't been for the boys, who kept pestering her all the time to buy "lossengers," and peanuts, and apples, and books, and magazines, and papers, almost every minute, she believed she could have gone to sleep, and had a nice nap.

On our arrival at Lucy's home, I felt a grand scrambling all over us, and heard a child's sweet voice crying,

"Gramma! gramma! O, you dear, good Gramma; how could you stay away so long! Now, take your bonnet right off, for I'm going to eat you up!"

O, don't! don't! There's some candy for you; eat that! There's some preserved citron in the paper: I knew you loved citron."

"But I like preserved Grandma best! O, you dear old darling! I've been *hungry* to see you these days and days!"

I longed to get away from my friends Thimble and Beeswax, and get out into the light of day, where I could see this loving little Lucy. How pretty she must be, I said to myself, if her face is as sweet as her voice. But I was condemned to imprisonment. We stamps spend most of our lives shut up in pocket-books and money-drawers, coming out to light only occasionally, and thrust back into darkness and close confinement as hastily as possible. I claim the credit of a good deal of shrewdness and quickness, of what is sometimes rather rudely called "gumption," for the autobiography with which I am trying to entertain my readers. Some things I have seen, some things heard, some things felt, some things guessed; and I am going to ask the favor of my readers that they shall read on and take for granted the how and the wherefore, understanding that what I say or tell has been learned by glimpses and chances, here and there, now and then, once in a while, nevertheless, whereas, and generally speaking.

CHAPTER VII.

LUCY DEE was almost a quarter past eight years old. She had hair that would curl, and eyes that would sparkle, and a tongue that would talk,—or if it didn't talk, it would sing. From daylight to bed-time that little tongue of hers made music continually for those curls and those eyes to dance by. She had almost everything she could think of to make her happy,—picture-books, and sets of china, and a three-story baby-house, and a larger family of dolls than she could properly take care of, together with all sorts of other toys and playthings. Her father was very indulgent; since the loss of his dear wife, Lucy's mother, he had seemed to lavish a double love upon his daughter. And, indeed, there was no little danger that, between the father's over-liberal indulgence and the grandmother's almost uncontrollable overflow of kindness, little Lucy would grow up a spoiled child. She was not disobedient, but that, perhaps, was because she was not required to obey. She was not cross, perhaps because she was not "crossed." Being naturally of a kind and gentle disposition, she was the more easily allowed to have her own way.

Aunt Hester—who lived up town and had a large family of her own, so that she could not visit her sister's child and her own God-daughter as often as she wished—was one day "preaching," as Grandma called it, to Nathan about spoiled children. She said :

"The usual idea of a 'spoiled child,' is that of a rude boy or girl, always making a racket, cross and snarly, if it cannot have its own way, disobedient, disrespectful, and, of course, disliked by every one except its own parents and very near friends. These things are outside; they are what people see, and hear, and complain of. But what is inside?"

"Lucy's coming," said Grandma, meaning that Aunt Hester had better not preach her sermon in Lucy's presence.

"Never mind," said her father; "Go on Hester, I would like to have Lucy hear what you were going to say. Aunt Hessie was talking about spoiled children, Lucy. Come and sit in my lap and let's hear if any of her sermon applies to you and me."

It was evident, from the expression of her face, that Aunt Hester did not like to have her talks called "sermons" and "preaching," but when she became Lucy's God-mother she understood and felt "what a solemn vow, promise and profession" she was making in that child's name; and since her sister's death, she had realized the charge that had been left upon her, and was resolved, by God's help, to be a true God-mother to this motherless little girl. Besides, she knew that her brother-in-law really respected and esteemed her, and often asked her opinion upon important matters. And so she went on :

"The *outside* misbehaviors trouble us; the *inside* selfishness is spoiling the *child*. If our little Lucy is learning to think that all this life is worth living for is to be happy one's own self; if she loves Papa chiefly because he is always so kind to her, and lets her do and be almost exactly what she pleases; and if she loves Grandma because she sits at her bedside and tells her stories at night until she gets to sleep; and if she thinks Aunt Hessie is good, only she is always *preaching* about what one ought to do or ought not to do, why then I'm afraid she is making a great mistake—a sad mistake."

Then she stopped sermonizing, and turning to Nathan said :

"I'm going to take a walk this afternoon out towards East Rock. May Lucy go with me?"

"Oh say 'yes,' Papa, say 'yes!'" exclaimed Lucy.

Consent was readily granted, and the God-mother and her God-daughter were soon on their way; but not until Lucy had secretly begged five cents from her Grand-mother "to buy something with." I was the five cents she received, and I was very glad to say good-bye to Thimble and Beeswax and get out for a walk at daylight and a sniff of fresh air. Lucy pushed me into the hollow of her glove—a nice little brown kid glove—and from that warm, cozy place at the palm of her hand, I could look out and see the world once more.

Our printer says I must wait and tell the story of that pleasant walk next month.

TERMS OF ENROLMENT.

- I. PRIVATES.—Twenty-five cents *per annum*, for five years; and as much more as they are disposed to give.
- II. COLOR-BEARERS.—*Girls only*, who will give *one dollar per annum* (this includes the bounty) toward a *special fund* which will be devoted to the *equipment* of their *regimental missionaries*, supplying them with Bibles and Prayer Books, Communion Services, and other articles needed in parish-work. The Color-Bearers will receive *special commissions*.
- III. CAPTAINS.—*Boys only*, who will give *one dollar per annum*, (this includes the bounty,) and receive *special commissions* as *Captains*.
- IV. GUARD OF HONOR.—Teachers of Sunday Schools, on the payment of *five dollars per annum*, made by themselves or by their classes.
- V. COLONELS.—Sunday-schools may make their superintendents *Colonels* by the payment of *fifty dollars*.
- VI. GENERALS.—Superintendents or Rectors may be made *Generals* by the payment of *one hundred dollars*.

NOTE.—In place of the one dollar named above, we will receive from the soldiers *four subscribers* to the SPIRIT OF MISSIONS, at one dollar and fifty cents each, or *eight recruits* (privates) to be gathered from among their friends outside the Sunday-school to which they belong.

POSTAGE.

Single Bounty Cards, three cents.

Fifteen cards, in one envelope, two cents.

Thirty " " " four cents.

Sixty " " " eight cents.

Money or stamps for postage, at the above rates, *must* be sent to us when Bounty Cards are applied for,—unless these are ordered to be forwarded by express, in which case the receivers must pay the freight.

Remittances should be in post-office orders, or in checks, if possible.

MISSIONARY CORRESPONDENCE.

ALABAMA.

Tuscumbia.—REV. J. B. GRAY.

On the 1st of October I commenced in the town of Tuscumbia, a parish free school. This is a want that has been sorely felt here for some time past. There were, and are still, large numbers of children growing up without instruction of any sort, their parents and guardians being too much impoverished by the late war to pay for their education. I have employed a Church woman as teacher, at the nominal salary of three hundred dollars. She is too poor to do it for nothing, but her love for the Church induced her to accept this small sum, instead of trying to secure a situation that would have been more to her advantage pecuniarily. This school now numbers twenty-seven pupils. The doctrines of the Church are thoroughly taught in it. I open it myself every morning, and catechise the children. With God's blessing it will be a means of accomplishing much and lasting good. Indeed, I look upon Church schools, properly conducted, as among the chief instrumentalities in spreading the pure Gospel of Jesus Christ, and advancing His Kingdom on earth. The Church must awaken to her responsibility—must learn to realize her great duty in this matter. It has been long enough neglected. If we do not gather the lambs of Christ's flock into the safe and sheltering fold of our beloved Church, the Church of Rome will (as she is fast doing,) speedily find them out, and entangle them in her meshes of error and corruption. As an instance of what may be accomplished by this school, if I am able to keep it up, I will mention that I have two little Jewish children in it whose parents are the strictest of their sort. The little ones are fast learning the Creed, and many other things of our precious faith which they ought to know. Both children and parents are becoming interested in the school. O that God may do His own work in His own way! I do not know how long I shall be able to continue the school. I commenced it on my own responsibility, seeing so great a need here of such a school, trusting that God would provide a way of paying the salary I promised, without drawing from my own scanty means. Should these lines be seen by any who love the Church and Christ's little ones, and who are interested in

building up His Kingdom in these waste places, I would ask them to consider whether they may not be able to do something for such a cause. Any sum sent to me to my address as above, will be thankfully received and acknowledged.

In addition to my work in Tuscumbia, I hold services at Florence, where I hope a good and true missionary will soon be stationed there. There are eleven Communicants, and several persons awaiting Confirmation. There are also twelve or fifteen candidates in this parish to be confirmed when our Bishop shall be able to visit us.

SOUTH CAROLINA.

Waccamaw, All Saints' Parish.—REV. LUCIEN C. LANCE.

This is the parish, which, for twenty years, until last June, was blessed with the ministrations of the Rev. ALEXANDER GLENNIE, so well known to the Church as a faithful and devoted laborer among the colored people. It is one of the oldest country parishes of South Carolina, and, until the present year, has always been self-supporting. It has, for years, (as the statistics of the Board will show,) been a liberal contributor to the Domestic Missionary Fund. The planters have been reduced, by the recent troubles, from great affluence, to comparative poverty, and their present condition is such that they are compelled to look to the organized agencies of the Church to maintain the regular services of the sanctuary among them. We hope that this necessity will be a temporary one, and that, by the blessing of the Lord, they may be enabled to give of their abundance into that treasury from which they are now compelled to draw a supply for their own wants.

NEBRASKA.

Plattsmouth.—REV. G. C. BETTS.

I have very little to report at the close of this half-year in the shape of official acts, except the Baptism of two infants; but it gives me pleasure to be able to say that there is a steady growth in unity and Churchly feeling among the members of the parish.

Our beautiful church will soon be completed, and I hope before the expiration of

another quarter that we shall worship within its walls. With the approval of my Bishop, and with your consent, I visited New York in the interest of my parish, and remained there from August 20th to October 10th. While absent, the parish was supplied by the Bishop with the services of a candidate for holy orders. I officiated in various churches in New York and New Jersey, and baptized a child in the Church of the Epiphany, and buried a member of the Sunday-school of that parish.

In addition to my church, I was presented, for my parish, by members of the family to whom we already owe so much, a pipe organ, a marble font, lamps and carpet, and a solid silver communion service. Truly we are wonderfully favored

and it is my earnest prayer that the fruit of this rich planting may be abundant and speedy.

Our growth is very slow, but still it is a growth, and I thank God and take courage. We have organized a missionary society, and will send you the funds at Easter. Adults pay ten cents and children five cents per week. The Sunday-school is prosperous, indeed, so well convinced am I that our great hope here is in the children, that I have made arrangements to open a parish school on the 7th instant. Altogether, we have cause for encouragement, and when we open our new church, we hope the day-dawning for which we wait so impatiently, will begin, and God will give us his blessing in answering our prayers.

ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from February 1st, to March 1st, 1867:—

New Hampshire.		
<i>Epping</i> —St. Philips.....	\$6 00	
<i>West Claremont</i> —Union Ch. for Bishop Randall.....	5 00	\$11 00
Vermont.		
<i>Bennington</i> —St. Peter's.....	10 00	
<i>Guilford</i> —Christ.....	5 00	15 00
Massachusetts.		
<i>Boston</i> —Emmanuel, of which for the Indians under Bp. Whipple, \$100; Rev. W. A. Fuller, Nevada City, Colorado, \$50; Rev. H. C. Kinney, Iowa, \$50.....	200 00	
<i>Cambridge</i> —Christ, "G.".....	100 00	
<i>Groton</i> —"Anon.".....	2 00	
<i>Northampton</i> —St. John's S. S.....	25 00	
<i>Roxbury</i> —St. James', for Bp. Randall.....	170 00	
<i>Southborough</i> —St. Mark's.....	22 10	519 10
Rhode Island.		
<i>Newport</i> —Trinity, for Faribault.....	20 00	
<i>Providence</i> —St. Andrew's, for Bishop Randall.....	10 00	
<i>Wickford</i> —Of which for mission in Minnesota, \$10.....	18 25	
<i>Woonsocket</i> —St. James'.....	25 00	73 25
Connecticut.		
<i>East Hartford</i> —St. John's.....	22 00	
<i>North Haven</i> —St. John's, add'l.....	1 00	
<i>New Haven</i> —St. Thomas' Ch., add'l.....	30 00	
<i>Oxford</i> —St. Peter's.....	4 00	
<i>Portland</i> —Trinity, for Faribault.....	20 00	
<i>Southport</i> —Trinity, of which for Bp. Clarkson, \$12.....	29 50	
<i>Stonington</i> —Calvary, of which for Bp. Quintard, \$10.....	25 00	
<i>Winsted</i> —Rev. W. H. Williams.....	5 00	138 50
New York.		
<i>Astoria</i> —St. George's.....	116 54	
" Collected by Gertrude Blackwell.....	5 00	
<i>Brooklyn</i> —Grace, add'l, for S. C. F.....	14 25	
<i>Buller's</i> —Christ.....	3 68	
<i>Duanesburgh</i> —Christ.....	20 00	
<i>Hempstead</i> —St. George's S. S. for Bp. Randall.....	107 25	
<i>Huntington</i> —St. John's, a member, 3d quarterly payment of pledge.....	25 00	
<i>Hoosick Falls</i> —St. Mark's.....	15 17	
<i>New York</i> —Calvary, of which for Bp. Clarkson, \$1000; for Bp. Randall, \$2,605; Bp. Vail, \$100; Bishop Whipple, \$10; St. Luke's Hospital, \$100.....	5314 69	
<i>New York</i> —Calvary Mission Chapel.....	9 00	
" Christ, add'l, for Nebraska, 10 00		
" Redeemer.....	125 00	
" St. Bartholomew's, of wh. from a lady, with the prayers that the stipends of missionaries may never be reduced, \$100; savings of a little girl, \$20.....	1483 28	
" St. Clements, of which for Bp. Clarkson, \$350; for Ch. at Mankato, Minn., \$40.....	540 00	
" St. Luke's.....	553 59	
" Trinity, add'l.....	117 92	
" " Chapel.....	950 81	
" Zion Chapel, special for S. of M.....	7 50	
<i>New Brighton</i> —Christ.....	41 08	
<i>North Shore</i> —(Staten Island) Trinity Chapel.....	80 00	9489 76
New Jersey.		
<i>Allentown</i> —Christ, S. S. class for Bp. Clarkson.....	5 50	
<i>Morristown</i> —St. Peter's S. S. for Indians under Bp. Whipple.....	130 00	135 50
West. New York.		
<i>Oneida</i> —St. John's.....	8 30	
<i>Rhaca</i> —Mrs. J. P. McG., for Rev. Sam'l Hermann.....	25 00	33 20
Pennsylvania.		
<i>Lebanon</i> —St. Luke's.....	7 50	

<i>Mount Hope</i> —Hope Ch.....	1	25
<i>Philadelphia</i> —Ascension, (St. Luke's Chapel) of which for Rev. L. D. Hinman, \$20.....	60	00
“ Christ, addl.....	50	00
“ St. James', 1/2.....	94	00
<i>West Philadelphia</i> —St. Andrew's.....	7	50
<i>Williamsport</i> —Nazereth Hall, 15th birthday, Frank, \$1; 17th anniversary of A., \$1.....	2	00 222 25

Pittsburgh.

<i>Erie</i> —From Friends.....	4	50
<i>Washington</i> —Trinity.....	18	68 23 18

Maryland.

<i>Baltimore</i> —St. Luke's.....	24	50
“ Memorial Church, for most destitute and needy parishes in Western States.....	20	00
<i>Centreville</i> —Mrs. R. Earle, for poor churches in the South.....	3	50
<i>Somerset Parish</i>	40	00
<i>Washington</i> —Epiphany, part.....	1375	97 1463 97

Virginia.

Bishop Johns, 1/2.....	25	00 25 00
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North Carolina.

<i>Beaufort</i> —St. Paul's.....	8	30
<i>Louisburgh</i> —St. Paul's.....	9	25
<i>Oxford</i> —St. Stephen's.....	10	00
<i>Wilson</i> —St. Timothy's.....	16	00 43 55

South Carolina.

<i>Bonneaux Depot</i> —Black Oak Mis. Soc... 21 50		
<i>Upper St. Johns</i> —Epiphany.....	52	50
<i>Sumter</i> —Holy Comforter.....	5	45 79 45

Georgia.

<i>Rome</i> —St. Peter's.....	18	50 18 50
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Mississippi.

<i>Lexington</i> —Calvary.....	17	50 17 50
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Ohio.

<i>Boardman</i> —St. James'.....	5	00
<i>Cincinnati</i> —St. Paul's S. S. for missions west of the Mississippi.....	64	00 69 00

Indiana.

<i>Saundersville</i> —Trinity.....	4	25 4 25
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Illinois.

<i>Chicago</i> —Immanuel Hall.....	10	00
“ Trinity.....	105	95
<i>Naperville</i> —St. Johns.....	3	75
<i>Waverly</i> —S. G. M. Allis.....	10	00 129 70

Michigan.

<i>Ann Arbor</i> —St. Andrew's five cent col.,	4	00
<i>Muskegon</i> —St. Paul's.....	3	50 7 50

Wisconsin.

<i>Milwaukee</i> —St. Paul's five cent col.....	32	75 32 75
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Nebraska.

<i>Omaha</i> —Trinity.....	30	38 30 38
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Oregon.

<i>Bugene City</i> —St. Mary's.....	17	50 17 50
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Washington Territory.

<i>Olympia</i> —St. John's.....	12	00 12 00
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Young Soldiers of Christ.

Receipts from Feb. 1st, to March 1st....	1402	37 1402 37
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Legacies.

Estate of B. F. Lake.....	954	75
“ Lucy Nichols, per John Beach, Esq.....	32	00 986 75

Miscellaneous.

“H. A. W.”.....	3	00 3 00
Total.....	\$15,001	01
Previously acknowledged.....	40,929	82
Total from Oct. 1, 1866.....	\$55,930	83

FOREIGN MISSIONS

OF

The Protestant Episcopal Church.

APRIL, 1867.

THE RULE OF THE GOSPEL.

BY THE RT. REV. JOHN PAYNE, D.D.

"According to our rule, abundantly to preach the Gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand."—ST. PAUL.

That there is given in Scripture the proper rule for the propagation of the Gospel will not be questioned. How important it is to know this and act upon it will be manifest from two considerations:—

1. As the Gospel itself is the gift of God, so the law of its propagation must be His also; therefore,

2. Success depends upon knowing and acting upon this law.

Earnest and prayerful attention is invited to the following Scriptural outline on this subject:—

The Universal Need.—"The whole world lieth in wickedness." (1 John v. 19.) "Having no hope, and without God in the world." (Eph. ii. 12.) "The desire (need) of all nations shall come." (Haggai ii. 7.)

The Universal Remedy.—"When, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (1 Cor. i. 22.) "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we may be saved." (Acts iv. 12.) "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John iii. 16.) "Thus it is written, and thus it behoved Christ to suffer and to rise again the third day, that repentance and remission of sins in His name should be preached among all nations, beginning at Jerusalem." (Luke xxiv. 46, 47.)

The Missionary Argument.—"Whosoever shall call on the name of the Lord shall be saved. How then shall they call on Him of whom

they have not heard? And how can they hear without a preacher? And how can they preach except they be sent?"—(Rom. x. 13–15.)

The Missionary Duty and Covenant.—"All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and, lo! I am with you always, even unto the end of the world." (Matt. xxviii. 18, 19, 20.)

The Missionary Field.—"The field is the world." (Matt. xiii. 38.) "Go ye into all the world, and preach the Gospel to every creature." (Mark xvi. 15.) "By whom we have received grace and apostleship for obedience to the faith among all nations for His name." (Rom. i. 5.)

The Rule of Preaching the Gospel.—"Yea so have I strived to preach the Gospel not where Christ was named, lest I should build upon another man's foundation." (Rom. x. 15.) "Not boasting of things without our measure that is of other men's labor; but having hope, when your faith is increased, we shall be enlarged by you, according to our rule, abundantly, to preach the Gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hands." (ii. Cor. x. 15, 16.) "As we therefore have opportunity let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6. 10.)

From this Scriptural outline is clearly deduced

THIS DOCTRINE OF CHRIST.

1. That the Church and her ministers, as witnesses and representatives of Christ, acting under His authority and immediate direction, must, with their Divine Head, comprehend within their view, and prayers, and efforts "every creature" to whom the Gospel must be preached in all the one great "field"—"the world."

2. That every church as "enlarged"—that is, in proportion to its means, like those at Antioch and Corinth—should send forth on the outflowing tide of love, and faith, and prayer, and contributions, teachers, evangelists, and apostles into the great harvest-field.

3. That in occupying this field, upon Paul's principle, preference should be given to the portions most destitute; or, as he expresses it, "where Christ is not named."

4. In these destitute portions, as indeed everywhere, the special guiding principle is, "opportunity" as God opens the way.

5. That it is only as the Church and ministers act according to this plan and principle of Christ and His Apostles, that they can expect to have the fulfilment of the promise, "Lo, I am with you."

All this is fully sustained by

THE ACTS OF THE APOSTLES.

"History is philosophy teaching by example." "The Acts of the Apostles" is the Gospel in its principles, illustrated in the lives of men, under the direct influence and infallible guidance of the Holy Ghost. Their example was certainly right. And here are their principles illustrated by their example, with the results:—

1. Commanded, "Go, preach my Gospel to every creature," the Apostles literally obeyed. They assayed to preach the Gospel throughout the known world.

2. Evangelists, teachers, Christians in general, "went everywhere preaching the Lord Jesus."

3. It was when the Church and her ministers thus acted on Christ's plan, and according to his express instructions, that the former were most prosperous and the latter most successful. The Saviour's promise, "Lo, I am with you" was fulfilled. He was present in His life-giving unction and power. The churches were "knit together in love," "full of all utterance," coming behind in no gift. They abounded, as at Antioch, with "prophets and teachers." They were remarkably aggressive, sending forth the ablest men, as Barnabas and Paul, into the great heathen world; while the disciples, whether they went to Samaria, or Cyprus, or Antioch, added to the number of the saved.

4. The Apostles and other ministers had then the greatest success in their labors. Insomuch that, according to the promise, they did "greater things," in this respect, than the Master.

The rule of the Gospel being thus perfectly evident from the teaching and example of Christ and His inspired Apostles, has the Church now, as at the beginning,

THE OPPORTUNITY TO PREACH TO ALL?

The "opportunity" then was that the Roman dominion opened up all the world to the Gospel. Is it not equally true that maritime power and commerce does the same now? What shores do not the ships of Protestant England and America visit? And is not this God's own opportunity given to the Church in these countries to send forth "the angel having the everlasting Gospel, to preach to every nation, and kindred, and tongue, and people?" Haiti, at our very door, still more than half heathen, gazes piteously for help.

Mexico, trampled under foot since the first Spanish invasion, deluded and degraded by false teachers of our holy religion, writhes in agony for "the truth," which alone can make "free indeed." Japan, opened to

the Gospel by our own naval powers under Commodore Perry, reveals to our view, and presents to our sympathy and evangelical efforts, the most interesting heathen nation on the globe. China, isolated by the proud pretensions and policy of ages, with walls pierced, broken, or prostrate, invites "the messengers of glad tidings," through the open breaches, to her teeming millions.

Africa, last though not least, does now "stretch forth her hands unto God." And by the horrors of her long dismal night; by the agony inflicted by Europeans and Americans, in common with Arabs, Moors, and her own deluded people, in subjecting her hapless children for ages to domestic and foreign servitude, implores, now in this the day of her visitation, that we be workers together with God. For it is the day of her visitation. Not to refer to changes in the condition of her race in America, what an open door do we behold in the Fatherland itself?

Fifty years ago nearly the whole of Western Africa, from the Gambia to the Equator, fifteen hundred miles, was given up to the slave trade. Now this traffic has been banished from all this region; and in its place a lawful commerce springs up, employing three hundred ships, including a profitable line of English steamers. But, better still, a cordon of settlements and trading ports has been created, introducing civilized government, and a most favorable basis for evangelical efforts.

Surely, then, here is "opportunity" indeed! What do we to improve it, here or elsewhere? Of about twenty-three hundred ministers of the Church, only nine are connected with the missions commenced (almost in mockery one might think) to evangelize the four hundred millions of Haiti, Africa, China, and Japan. All the remainder are detained for the thirty millions in these United States; and thus, though there are some forty-eight thousand other ministers of the evangelical communions in this land! Can the Apostolical Church expect Apostolical blessings, while thus contravening Apostolical principles and practice—the rule of the Gospel? Can we ask in faith or expect Christ to raise up ministers, if these ministers are to be all thus kept at home?

Should not bishops, instructors of theological students and ministers, as they would have Christ's presence, keep in mind and earnestly inculcate the Gospel rule? If you are a minister, unincumbered with a family, or a candidate for Christ's ministry, can you, before God, give reason ON THE RULE OF THE GOSPEL why you should not devote yourself to preaching the truth among the heathen?

EDITORIAL.

THE MONSTER INIQUITY IN EASTERN AFRICA.

IN 1792, Mr. H. THORNTON, Chairman of the Sierra Leone Company, said, in the course of a discussion consequent upon a motion in Parliament made by Mr. WILBERFORCE for the abolition of the slave-trade: "It had obtained the name of a *trade*, and many had been deceived by the appellation; but it was a *war* not a trade; it was a *mass of crimes*, and not *commerce*; it alone prevented the introduction of trade into Africa. It created more embarrassments than all the natural impediments of the country, and was more hard to contend with than any difficulties of climate, soil, or natural disposition of the people."

Thank God, we have lived to see the day when this *war* and *mass of crimes* is nearly at an end in Western Africa; but the men-stealers are still active and powerful in Eastern Africa, and it is still too soon for the *London Times* to cry out, as it has done recently, that "the slave-trade is almost entirely at an end!" The Portuguese and Arab men-stealers have only changed the scene of their operations, and not lessened the horrors and enormities of their crimes; and it is a shame that the civilized world does not put an end to the barbarities which are practised along the Eastern coast of Africa, and the banks of the White Nile.

DR. LIVINGSTONE'S TESTIMONY.

All who have read Dr. LIVINGSTONE's last volume are familiar with the desolating horrors of the "slave-hunts," incited by the Portuguese slave-traders, in the regions watered by the Zambesi and its tributaries. The Shire country, for instance, upon Dr. LIVINGSTONE's first visit, in 1859, wore an aspect of industry, plenty, and almost pastoral quiet. When he visited it again, two years afterwards, he says: "No words can convey an adequate idea of the scene of wide-spread desolation which the once pleasant Shire Valley now presented. Instead of smiling villages and crowds of people coming with things for sale, scarcely a soul was to be seen; and when by chance one lighted on a native, his frame bore the impress of hunger, and his countenance the look of cringing broken-spiritedness. A drought had visited the land after the slave-hunting panic swept over it. Large masses of the people had fled down to the Shire, only anxious to get the river between them and their enemies. Most of the food had been left behind; and famine and starvation had cut off so many that the remainder were too few to bury the dead. The corpses we saw floating down the river were only a remnant of those that had perished, whom their friends, from weakness, could not bury, nor overgorged crocodiles devour. It is true that famine caused a great portion of this waste of human life; but the slave-trade must be deemed the chief agent in the ruin, because, as we are informed, in former droughts all the people flocked from the hills down to the marshes, which are capable of yielding crops of maize in less than three months at any time of the year, and now they were afraid to do so.

"Wherever we took a walk, human skeletons were seen in every direction, and it was painfully interesting to observe the different postures in which the poor wretches had breathed their last. A whole heap had been thrown down behind a village, where the fugitives had often crossed the river from the east; and in one hut of the same village no fewer than twenty drums had been collected, probably the ferryman's fees. Many had ended their misery under shady-trees; others under projecting crags in the hills; while others lay in their huts, with closed doors, which, when opened, disclosed the mouldering corpse, with the poor rags round the loins—the skull fallen off the pillow—the little skeleton of the child that had perished first, rolled up in a mat between two large skeletons. What was eighteen months ago a well-peopled valley, is now a desert literally strewn with human bones."

WHAT BECOMES OF THE CAPTIVES.

Such is the awful picture of those who were not taken off by the slave-hunters; let us now follow the course of those who were taken captive. "The men were fastened together, two by two, by means of a 'slave-stick' and chain. The women were compelled to carry baskets on their heads, in some cases, in addition to their infants, which are bound round their bodies with a cloth. Slave-drivers, armed with guns, staves, and other implements, accompany the gang and urge them on." One of these gangs, which numbered eighty-four, was met and liberated by Dr. LIVINGSTONE at considerable personal risk from the enraged traders. He learned that the day before, two of the women had been shot for attempting to unfasten the thongs; and one woman had her infant's brains knocked out because she could not carry her load and it; and a man was dispatched with an axe because he had broken down with fatigue.

• And to what ports are these poor captives driven for shipment. Many of them are taken to the Portuguese settlement of Tette, but the greater part of them are taken to the port of Zanzibar, where for a long time there has been an English Consul, and for two years past an English bishop! Colonel RIGBY, then British Consul at Zanzibar, told Dr. LIVINGSTONE that from the Nyassa country, *nineteen thousand slaves passed annually through the custom-house of Zanzibar*, exclusive of those sent to Portuguese ports.

TESTIMONY OF ENGLISH NAVAL OFFICERS.

"A Naval Officer" in an article published in the *Colonial Church Chronicle* for November, 1866, says: "It is reckoned that now about eighteen thousand are annually shipped at Zanzibar for the Persian Gulf and Arabia generally." Another officer writes to the *Powler*, a paper published in India, and makes the same statement as to the number shipped and the number who perish on the voyage, and adds, that "owing to the dangers of the passage by sea along the Arabian coast, the slaves are landed at Naculla, the nearest port of Arabia to Socotra, and from thence marched to their destination, a distance of seven hundred or eight hundred miles. How many survive that, of course, no European can tell."

Commenting on these statements, the editor of the *Colonial Church Chronicle* says: "Surely public attention ought to be called to this state of things. Can it be credited that Great Britain has a treaty with the Sultan of Zanzibar for the suppression of the slave-trade on the East Coast. The treaty itself is inadequate in its stipulations, and is shamelessly treated as a dead letter." And it is not only so treated by the Sultan, we would remark, but also by the English government. The first officer quoted above says: "The English attempts at suppression *are a sham*, for of the eighteen thousand shipped, in so public a manner, at Zanzibar, only about six hundred are captured by the English cruisers."

The work begun so long ago by THORNTON, and CLARKSON, and WILBERFORCE, of putting an end to the monster iniquity, which has so long brooded over Africa, is as yet but half-completed. May God, in his good providence, raise up other men of power and influence, who, imbued with their spirit, will say: "Come, let us complete the work which they began!" And in this connection we cannot forbear expressing the hope that Bishop TOZER, who has just reached England from Zanzibar, will speak out on this subject as a bishop of the Church of God should speak.

THE TRAFFIC IN NORTH-EASTERN AFRICA.

We have called attention only to the nefarious traffic as it exists in South-Eastern Africa; but it is carried on to an equal extent, and with like enormities, in North-Eastern Africa, and along the banks of the White Nile. What the missionaries at Kartoum, and other points on the Nile, say of the traffic there, and of the obstacles it presents to their work, we defer to our next; and in concluding the subject for the present, we would urge upon all our readers, earnest prayer to God that He would hasten the day when the mass of crimes denominated the slave-trade shall cease, and this great obstacle to the spread of His kingdom be entirely removed.

DO YOU PRAY FOR THE MISSIONARIES?

THERE are no laborers in the Lord's vineyard who need the prayers of God's people more than our missionaries in foreign lands. Surrounded by heathen people they are cut off from that congenial, social intercourse which ministers and missionaries of our own country enjoy. The sense of loneliness that steals over their minds is described by them as sometimes almost overwhelming. They are but flesh and blood, and in their weakness how much they need Divine power to strengthen and uphold them in such circumstances. Then, too, their trials connected with their work are very great. How much they need of God's presence and blessing to sustain them in the hour of discouragement, to keep their hearts warm, their zeal alive and their faith unshaken; to give them courage, patience and perseverance in their great work.

The following, contained in a note from Bishop WILLIAMS, is a beautiful illustration of the truth we would desire to enforce:

"I have just promised to visit an aged clergyman in this diocese, who writes: 'When Mr. W. was sent to Japan, I felt it to be one of the most important steps the Church had taken, and I believed that a wisdom far above that of man would be necessary to sustain our missionary, and have daily—yes, *daily*—asked for guidance and direction for Mr. W. *by name*, that wisdom and understanding might be given him from the Holy Spirit.' 'The prayers of the righteous availeth much,' and I prize his prayers more than I could his money."

Christian reader, will you not remember our missionaries in your prayers? Without God's blessing, they are powerless, but through Him they can do "all things." "Not by might, nor by power, but by my Spirit, saith the Lord."

A NOBLE TRIBUTE TO A GOOD MAN.

THE Rev. Alexander Duff, D.D., who, for more than a generation, has been the leading non-Episcopal missionary in India, has published in the organ of the Free Church of Scotland, a noble tribute to the late Bishop of Calcutta, from which we take the following:—"It was the rare felicity of the writer of these lines to enjoy the intimate friendship and fellowship of the last three of the Metropolitan Bishops of India—Turner, Wilson, and Cotton; while, from their memories, and the revelations of personal friends, he had become familiar with the lives and characters of the first three—Middleton, Heber, and James. He has, therefore, no hesitation in saying that, in many respects, Bishop Cotton was greater than the greatest of his predecessors. It is true that, in the development of some one talent or faculty, and in the culture of some one department of literature, science, or theology, he might have been surpassed by one or another of them. But it was his happy lot to possess, in fair measure and proportion, some of the distinguishing excellencies of them all, unaccompanied by any of those countervailing qualities which might tend to neutralize their force or mar their brilliancy. He had the strong, masculine judgment, the ripe, classical scholarship, the legislative and organistic faculty of Middleton; the gentle, kindly, amiable, conciliatory manners of Heber; the calm, quiet, practical sense of James and Turner; the warm attachment and love for the essential verities of the Evangelical system which distinguished Wilson.

"Habitually sober and serious in his deportment, he yet had a vein of quaint, dry humor, which, at times, gave an indescribable zest to his conversation, wholly remote from the effects of ordinary banter or raillery, sarcasm, or Socratic irony.

"His crowning characteristic, and that which imparted an inexpressible charm and fascination to all that he said and did, was his simple, consistent, unaffected piety. And that which gave its peculiar tinge to his piety, was his intense admiration and love of the person of Christ in all his glorious offices. He was fond of quoting the favorite words of his revered predecessor, Bishop Wilson, who, in all times of anxiety, whether arising from manifold business, disappointment, or sick-

ness, found comfort in the thought that 'Christ is all' to the believer; as also the dying counsel of another godly Indian prelate, Bishop Dealtry, to his clergy, 'to preach Christ all-sufficient, and sufficient for all.' This predominant feature in his theoretic and practical piety, comes out conspicuously in the closing words of his last charge, as Metropolitan, to the assembled clergy in the cathedrals of Calcutta, Madras, Bombay, and Colombo.

"To the promotion and encouragement of the cause of missions, by every means in his power, he devoted his highest, noblest, and most strenuous energies. Nor did he limit his advocacy and patronage to the missions of his own Church. With a true catholicity of spirit, he took the liveliest interest in the missions of all evangelical bodies; hailed the missionaries of all as brethren in the bonds of Christian fellowship; sympathized with them in their toils and difficulties; cheered them with his words of kindness and sage counsels—the ripe and mellow fruits of a ripe and varied experience; rejoiced in their success, and always left them with his benediction and his prayers."

NOTICES.

THE REV. BENJAMIN HARTLEY, whose return from Africa was mentioned in a previous number, has resigned his appointment.

The Rev. F. R. HOLEMAN'S connection with the Mission to Mexico has ceased, as circumstances did not favor his return to that country.

Miss SUSAN M. WARING, of St. Ann's Church, Brooklyn, N. Y., has been appointed a missionary teacher to China.

THE ALEXANDRIA SEMINARY.

WE are glad to learn that not only is the Alexandria Seminary filling up with students, but also that the earnest missionary spirit which characterized it in days past, is again beginning to prevail there. May it continue to wear the crown it has so long worn, and permit no institution, whether new or old, to take it away.

MISSIONARY CORRESPONDENCE.

AFRICA.

LETTER FROM THE REV. THOMAS TOOMEY.

Bishop PAYNE has forwarded to us, for insertion in the SPIRIT OF MISSIONS, the following interesting letter addressed to him by the Rev. THOMAS TOOMEY, concerning the present state of things at

the various stations connected with our African Mission:

ROCKTOWN, Dec. 22d, 1866.

STATE OF THINGS AT CAVALLA.

Your very welcome letter, dated Oct. 31st, found me on my way from Cavalla, where I had been attending our semi-

annual examinations. Surely the goodness and mercy of the Lord follows us here in Africa; although feeble in ourselves, we feel strong in the Lord Jesus, and in the power of His might. The Lord's work goes on steadily. Ministers, teachers, catechists, and visitors seem to vie with each other in zeal and activity in prosecuting labors of love for the Lord's sake. There is to be seen and felt at our various stations, a tone of healthy piety, which is to me cheering, refreshing and encouraging. For this manifestation of Christ's presence in the mission, I thank God and take courage. The mission prospers. There is now unity and Christian brotherly love throughout the mission field. This is good and pleasant. Miss SCOTT is working at the Cavalla station admirably. There is a good understanding between her and the Christians, who are all laboring for the cause of Christ. Visits to the surrounding towns are regularly and faithfully attended to by the Christian men and women. The sewing society and prayer meetings are kept alive without intermission. Mr. JONES is faithful in the discharge of his duties, MORGAN to his school, Mrs. GILLET also. JOHN VIE attends the garden; — was found too unfaithful to employ him. Miss SCOTT is exceedingly careful of the mission property as well as of yours. Indeed, it is a marvel to see the regularity, quietness, and peace which pervades everything connected with the station. B. WISNER proves himself a peaceful, good young man; he superintends the boys faithfully, and has gained the confidence of Miss SCOTT and myself. He has no difficulty in managing the boys out of school. All the ground about the well is planted with potatoes and cassadas. The girls also are very quiet and attentive to their duties. We have no complaint to make of any member at the station. Mr. JONES said to me, a great change for good has taken place at our station, amongst the boys and girls. BROWNELL is to marry

Mrs. BRAGG. Many new houses are in progress of erection, all of which you will learn from other sources, so I need not trouble you with any more from your station. I am down at Cavalla the second Sabbath in every month, to give the Communion; sometimes I remain there a week before I return. Since Mr. HARTLEY left, the Sunday morning lectures are attended to by Mr. JONES and myself when there. FARR and BAYARD are doing well. Their examinations did them great credit. Their scholars showed diligence and care in their instruction.

CAPE PALMAS AND HOFFMAN STATIONS.

Mrs. HOFFMAN keeps her health; she finds Mrs. SIMPSON a great help, and an efficient teacher. As she writes to you herself, I need not go into particulars here. Mr. SETON is very faithful in the discharge of his duties. He makes missionary tours to the interior, journals of which are published in the *Cavalla Messenger*. He preaches once a month in St. Mark's Church. He is gaining the confidence of the people. Our monthly missionary meetings are alive and very interesting. This missionary society sends two of its members to the heathen towns every Sabbath morning, while others go to the Kroo boys on the river-side. As a consequence of these labors, a large class of Kroo boys are gathered in St. Mark's S. S., who are taught by Miss JESSIE LEE and Mrs. FLETCHER. Some can read in the first-book, others are learning their A B C. They get much religious instruction. Here, at St. Mark's, I administer the Holy Communion the first Sabbath in every month. The congregation continues large; some have recently joined our church—Mr. HANNAN, Mr. MARSHALL, a Mr. GREEN, and some young men. Amongst the latter are some Congoes. As often as possible I visit the members of this church. They need much visiting. I find they need instruction from house to house, to prepare them for the sermons they may hear at church. I generally spend

the Fridays and Saturdays before communion in such visitations, which I find profitable to myself as well as to those visited. They are very grateful for my visits.

ROCKTOWN AND FISHTOWN STATIONS.

The third and fourth Sabbaths of the month are divided between Rocktown and Fishtown. We are, at my own station, getting on very nicely. The training-school grows both in numbers and in learning under Mr. ELLIOTT. His last examination was very thorough. He teaches somewhat like Mr. ROGERS. JOSEPH STIMPSON is advancing rapidly in his studies, and gives general satisfaction, both in and out of school. He is one of my best boys. As a general rule all the boys try to do right. Mr. — and family enjoy good health. He needs more spiritual life and concern for the welfare of his people, than he exhibits in his course of life; he seems to have little concern for their spiritual interests. I had, not long since, a very plain talk with him on this subject.

Mr. BOYD is doing well; he is faithful to his school and other duties; also Mr. HARMON. The school is kept together. The last examination of this school was very good. The boys showed, in reading and other recitations, a marked advancement. It was manifest that much pains had been taken with them. I did not expect as much as I saw at this examination. Mr. BOYD's wife and children are well, also Mr. HARMON and family.

STATIONS UP THE CAVALLA RIVER.

I have, since Mr. DUERR left here, made one visit to Webo. I then providentially met Mr. MUHLENBURG, our native carpenter at the station, and made arrangements with him for fixing the Bohlen-house, which he has since accomplished. After the holidays I hope to make a visit to Bohlen to see the house, and look after the general interests of the station. — seems to be doing little at Tabo. He is

very much inclined to trade. I have warned all on the river, who are connected with the mission, against this principle; yet only a few days since he wrote to Mr. GIBSON, offering him rice for seventy-five cents per kroo. — seems to be doing better. Since I stopped him from trading, he has found time to put up his house; previous to that he had no time, and could not get the natives to do it. WILSON, at Gitetabo, is getting on finely. He has just built a new house closer to the native town than the old one. The *Cavalla Messenger* is continued by Miss SCOTT, and sent regularly to the subscribers by mail and otherwise.

ANNIVERSARY EXERCISES.

Jan. 9th, 1867.—The anniversary of St. Mark's Sabbath-school took place on the 28th of December. We had together with this Sabbath-school the native schools, all of which met at St. Mark's Church, where addresses were delivered by Mr. FERGUSON and myself, and a collection taken up amounting to twelve dollars. The church was crowded, the aisle and side doors were full, and many spectators had to remain outside. At two o'clock the procession formed and marched to the farm of Mr. JOHN WILSON, at Middlesex, where refreshments were prepared in abundance for the schools and spectators, and here on the grounds Mr. SETON delivered a Grebo address to those of his own tribe. The procession was more than half a mile long. The banners were beautiful. Mrs. Dr. MCGILL, from Monrovia, was present and said, at that place, they are strangers to such things, and said further—not to me—that it is the fruits of white people being at Palmas. She was highly delighted and said, when she returns home, she will labor for the Sabbath-school more faithfully.

THE CONVOCATION IN JANUARY.

Our convocation took place at St. Mark's Church. It commenced on Friday 4th January. Mr. SETON preached the sermon,

subject, "The Burning Bush." It was a faithful, searching sermon, especially to his Grebo brethren, stating their short comings, and from which conduct the Church of Christ is now suffering in Africa. Together with the stated services on such occasions, the catechists hold services of their own at Hoffman station. We were sorry not to have any representation from Cavalla, as also Tabo; neither — nor — made their appearance, which was a cause of grief to the meeting. I think it is now time to have both these people removed from that station, and others placed there who may prove more faithful, and show themselves more interested in the Lord's work and the spiritual interest of the Tabo people. We do not hear at all from —. Now, are we acting right to the Church when such people are allowed to consume the Lord's money without showing the least particle of zeal for their work? They will find time to trade and attend to their own private affairs at the Cape, &c., but when they are called to attend our meetings they are nowhere to be found. Give our kindest Christian regards to Mrs. PAYNE, as also we send Christian greeting to yourself and brother AVER. Praying for your speedy arrival at our mission, I remain yours, faithfully.

CHINA.

LETTER FROM THE REV. E. H. THOMSON.

SHANGHAI, December 26th, 1866.

We have had a very pleasant Christmas. All of our Chinese Christians came out to our church at Hoong-Que, and also all the members of the former English Church Mission. I mentioned to you that I had taken Dzaw, the deacon, over, and of course all his church members came with him. Our little church was crowded to overflowing. Mr. Chai and Deacon Dzaw took part in the services. I preached the sermon. After the sermon, Chai and Dzaw administered the Communion.

The Church had been beautifully dressed by a Mrs. Jenkins, assisted by Hoong-Niok and others. Immediately after the Chinese service we had the foreign morning service and communion. I preached, and the Rev. Mr. Kaufman, the seamen's chaplain, came during the service and read the Exhortation in the Communion. He is only in deacon's order as yet.

At the collection we took up about eighty dollars, to aid in the expenses of the weekly evening services. I think there were twenty foreign communicants. During the time the foreign service was going on, the Chinese were having their Christmas feast at presbyter Chai's house and at teacher Ting's school-house. Hoong-Niok had charge of the children of the school in part of our house. After the foreign service was over, all the poor members were invited to the church, and presented with some useful piece of clothing, or a pair of shoes or a hat. These things were given by Mrs. Wm. G. Cuthbertson, of Shanghai, one of the staunch friends of our mission. She had procured the money for the cause from Mr. Thos. Hanbury, a merchant of Shanghai, who is now absent in England.

It was truly a merry and pleasant Christmas, in the true sense of the word.

We are all rejoiced to hear of Mr. Williams' consecration. May the Lord bless him and strengthen him for his great work.

The prospect of the speedy sailing of Mr. Nelson is indeed good news from a far country.

I am thankful to say we are all very well in the mission.

HAITI.

LETTER FROM THE REV. J. THEODORE HOLLY.

PORT-AU-PRINCE, HAITI, Feb. 5th, 1867.

The room where we worship, furnished by one of the Wardens, since the fire last March, is entirely too small to accommodate our congregation. Many absent

themselves on this account, and to continue much longer laboring under such disadvantage, would seriously jeopardize the moral prestige already gained in the community by the work of the three previous years. Our Sunday-school is also assuming such proportions that we are ill at ease in the room which I have devoted to its accommodation in my house during the last four years. Moreover, we have need of one or more services during the week to quicken the spiritual life of the parish, by making aggressive inroads upon the spirit of worldliness that six days unbroken devotion to secular affairs is too apt to inspire. Finally, a large number of well-wishers and inquirers among the native population of the city await the definite and regular inauguration of French services in order to assist thereat, instead of occasional ones that I hold from time to time as opportunity now offers. Thus to hold our own position already acquired, and to march forward to new conquests in the name of Him under whose banner we fight, that church edifice, next after the continued blessing of the in-dwelling spirit, is our first necessity. Hence you may perceive how much our hearts have been rejoiced at the glad tidings conveyed by your last letter.

Feeling that it is essential to the character of the Gospel to be aggressive, and that if the work is not going forward, it will not stand still long, but go backward, I therefore determined, by God's help, to open a mission station in a very destitute quarter, in the suburbs of the city, at the beginning of the new year, and to employ as my assistants in that work, some of the young men received as candidates for orders by the late Bishop BURGESS, and whom he authorized me to employ as lay readers. The first Sunday in January (being the feast of the Epiphany) was resolved on as a most appropriate time to commence such a work. But we were disappointed then, and for several weeks thereafter in obtaining the room we had

in view for that purpose. However, we obtained shelter and a standing place, so as to begin the work the first Sunday in February, opening the services at 3 o'clock, P. M. About forty persons assisted at this service. A selection of prayers from the Liturgy, indicated by me, were said by one of the lay readers, followed by the reading of a chapter of the Holy Scriptures. The assembly was then addressed by me on the subject of repentance, suggested by the portion of scripture just read. I also allowed two of the young men to add some well-chosen words of exhortation, upon which they had previously conferred with me. A salutary impression was thereby made upon all present, and we were cordially invited by the inhabitants of that quarter to continue to hold such services among them every Sunday. I forgot to state in the beginning that a Sunday-school was first organized by the young men with a dozen scholars, residing in that neighborhood, an hour before I arrived, and while I was occupied in the school held at my house. The locality where we have commenced, has been rendered infamous by Sunday carousings; having been the rendezvous of foreign sailors coming to this port. We have entered into the arena in order to engage in a hand to hand contest with the powers of darkness. By the power of God's Holy Spirit coming to our aid, we are not at all doubtful as to the final result.

We have named the station the "Mission of the Holy Comforter." Mr. ALEXANDRE BATTISTE (whom Bishop Lee specially authorized to act as a missionary lay reader, with a view to another station not yet occupied by the Foreign Committee,) has been assigned to the station of the Holy Comforter, as the definite laborer in that place for the present, under my pastoral charge. He will be assisted from Sunday to Sunday by one or more of the other candidates for holy orders. These candidates I assemble around me three times a week, at my residence, for prayer, study

of the Word of God, for theological and other necessary instructions. They are employed during the day—some as clerks, others as mechanics; and therefore our reunions take place from seven to ten o'clock, Monday, Wednesday and Friday evenings.

Let me add that Mr. HEPBURN, one of our church wardens, who furnished us his hall gratuitously for public services until

it was destroyed by fire, has also placed a building gratuitously at our disposal for the future services at this new station, belonging to him in that quarter. Mr. McCREA, the other warden, still furnishes gratuitously also the place for the regular morning service in the city. Thus our work has not wanted for generous hearts and willing hands to aid it, since we commenced here four years ago.

SUMMARY OF NEWS.

ENGLAND.

As to the proposed new bishopric of Ningpo, China, alluded to in our last number, an unexpected delay has been interposed by the Foreign Office, Lord Stanley having replied to the formal application of the Archbishop of Canterbury for a Royal License, that the English Government deems it first expedient to refer the matter for the opinion of the British Minister at Pekin! This British Minister is Sir Rutherford Alcock, who has been transferred from Yedo, and who, in his book on Japan, said the Japanese were as well without Christianity as with it, and discouraged missionary labors! When *will* our English brethren have their eyes open to the evils of the anomalous and pernicious union of the Church with the State?

The *Anglo-Continental Society* has made an appeal for five hundred pounds, with which to give temporary succour to the Neapolitan priests who have been interdicted because they loved the truth. The number of the sufferers amounts to upwards of one hundred and twenty.

The South American Missionary Society's ship, the *Allen Gardiner*, is now on her way to the Falkland Islands and Terra del Fuego. A farewell service was held on board, previous to her departure from Bristol. Bishop Anderson presided, and appropriately addressed the four

Fuegian youths who were on board, and were about to return to their own country. The *Allen Gardiner*, it is intended, shall call at Monte Video for the Rev. W. H. Stirling, the superintendent of the mission, who left England by mail steamer for that port on the 9th of January:

SCOTLAND.

Dr. Thomson, of Edinburgh, in a recent address, states that while his congregation has been in search of a missionary to Jamaica for a year and a half, to succeed one who has been invalided, they have not had a single application. According to Dr. Thomson, the Free Church, the Church Missionary Society, the London Missionary Society, the American Board of Missions, and the other missionary associations and churches, were all suffering from the same dearth. He could not avoid the conclusion that there was something alarmingly wrong in the religious condition of the churches, and that the main thing needed was a strong tide of living piety. The era of romance in missions had passed away, and the era of hard, dull, commonplace ploddings had succeeded. This tended to chill the feelings that the other era had awakened. "Then I cannot help fearing that the inveterate propensity which has been shown, especially within the last few years, by literary men of an irreligious

spirit, and not unfrequently by licentious men who had been carried by commerce or other causes to mission fields, and found the missionary to be an irritating restraint upon the indulgence of their vices—greatly to depreciate and under-estimate the actual results of foreign missions, which though hitherto to a large extent of a preparatory nature have yet been very great, has had a damping effect upon many Christians of a weak faith.”

SWEDEN.

A correspondent of the *Bulletin du Monde Chrétien* writes from Winslof as follows: “One sign of life, which I ought to indicate, is the interest taken amongst us in missionary efforts, an interest which is constantly increasing. Our school at Stockholm has already sent several missionaries into Abyssinia and other parts of Africa. Many young people present themselves to be trained as missionaries. I have four of these at this moment with myself. In Norway, there are more than seven hundred auxiliary Missionary Societies. The Norwegian missionaries sail in their own ship, and go to Africa, amongst the Zulus, to Madagascar, and elsewhere.

GERMANY.

An Israelite Bible Society has been formed in Germany for the express purpose of counteracting the influence which missionaries have obtained through their circulation of the *whole Bible*. This new Society has already circulated one hundred thousand copies of their editions of the Old Testament, which contain many passages very imperfectly rendered. Nevertheless, much good is likely to follow from this movement.

ITALY.

While the Lady of the Seven Hills is sending Protestant ministers to the right about, the Bride of the Adriatic is throwing her gates open to strangers of every name and denomination. It is interesting to read

of the changes that have already occurred in Venice since the Italian tricolor displaced the Austrian eagle. The British and Foreign Bible Society has already ten, and the Scottish Bible Society three, colporteurs in the *Veneto*. An Evangelical Italian service has been begun in Venice with an audience, consisting at first of seven brethren, but rapidly increasing from night to night. Dr. Phillip, a missionary from Leghorn, has been looking after the Jewish population. A Lutheran church, whose front door has been shut up since 1816, during the whole time of the Austrian rule, has had its main portal thrown open, and the pastor of the German congregation has been treated with much consideration by Victor Emmanuel.

JERUSALEM.

It is a remarkable fact, says the Rev. W. Bailey, that many Jews—as many as a hundred, our missionaries have been told—have purchased of late plots of ground around the city, mostly on the western side, on some of which they have already built houses, whilst some are engaged in building. If this goes on, as it seems likely to do, we shall soon have a New Jerusalem close by the old city walls.

WEST AFRICA.

A violent tornado has inflicted great injury on the premises of one of the Propagation Society's stations in the Pongas. The houses in Fallangia are a mere wreck; the mission premises have been much damaged, and part of the roof of the church completely carried away.

Five pupils came up for final examination lately at the Theological Seminary of the Basle Mission at Akrapong, Gold Coast. They had gone through a course of three years, and were examined in Greek and Hebrew, Church History, Logic, Exegesis of the Old and New Testaments in the original languages, &c. Their answers were prompt, distinct, and

clear, in evidence that they had well mastered their work. When these young men have served some years as catechists, they will be presented for ordination.

SOUTH AFRICA.

Recent advices from our French Protestant brethren represent the Basutos as suffering severely from famine, a state of things greatly aggravated by the excessive drought which prevailed. The missionaries who remained with the natives on the left bank of the Caledon were doing all they could to relieve the suffering population around them, yet the utmost they could do was found to be insufficient.

INDIA.

On the 1st day of December Bishop Gell delivered his second triennial charge to the clergy of the Madras diocese. After alluding in touching terms to the death of Dr. Cotton, and to several questions of local interest, he proceeded to discuss the great theological questions now agitated at home, from the Evangelical point of view. After earnestly exhorting the clergy to cultivate personal piety, Dr. Gell concluded his charge. There are one hundred and sixty-two clergy of the Church of England in the diocese. During the past three years the bishop has confirmed six thousand one hundred and six persons, of whom five thousand two hundred and fifty-two were natives, and has ordained eleven natives as deacons, and nine natives and nine Englishmen as presbyters. There are more than thirty thousand English and Eurasian Christians in the diocese, and they have, in three years, contributed sixty thousand rupees to the funds of the Church, apart from benevolent gifts.

FORMOSA.

Although the hill tribes in the large island of Formosa and the inhabitants of the plain mutually hate each other, Dr. Maxwell, the missionary physician, has been received very kindly by the former.

He met with a race of people numbering about ten thousand, who disclaimed being either Chinese or Aborigines. They claimed kindred with the doctor, and loaded him with every species of attention and kindness. It is thought that they may be descendants of the Dutch, who formerly had a settlement in the island.

NEW ZEALAND.

The native deacon (Heta,) Seth Tara-whiti, was admitted to priests' orders by the Bishop of New Zealand, in St. Paul's Church, Auckland, on Sunday, September 23d, 1866. The Rev. B. Y. Ashwell, with whom Seth has labored for more than twenty years in the greatest harmony and love, had the privilege of assisting at his ordination.

MELANESIA.

The field of the Melanesian mission embraces about two hundred islands in Western Polynesia, extending over some eighty degrees of longitude, among which there are nearly as many distinct languages as islands. The work of evangelising the population, which seemed almost hopeless, was boldly commenced by Bishop Selwyn of New Zealand, and is now continued by Bishop Patteson and two or three clergy-men. Their great aim is to raise a native agency. With this view an estate in New Zealand was purchased, by the aid of friends in England, and the College of St. Andrew's, Kohimarama, was built in the neighborhood of Auckland. The youths gathered from the different islands spent the summer months there, and were carried back to their homes for the colder season. During the last two winters, however, they have been kept there for the purpose of more uninterrupted teaching. Others have been sent to the island of Mota, where the Rev. J. Palmer has lived with them and instructed them. The great object of this training is to fit them for a civilized and Christian life such as befits Melanesia.

NEW PUBLICATIONS.

SOCIAL LIFE OF THE CHINESE : With Some Account of their Religious, Governmental, Educational, and Business Customs and Opinions. With special but not exclusive reference to Fuhchau. By Rev. JUSTUS DOOLITTLE, fourteen years member for the Fuhchau Mission of the American Board. Illustrated with more than one hundred and fifty engravings on wood. 2 vols., 12mo, cloth, \$5.00. New York: HARPER BROTHERS, 1867. To fourteen years observation and experience in China, Mr DOOLITTLE has added extensive reading of native works, and for detailed and reliable information concerning the social and religious practices and sentiments of the Chinese people his book is incomparably superior to any other. Mr. DOOLITTLE had not only a great taste for such investigations, but also unwearied patience in the collection of the most accurate information, and the result is a book which for generations will be a standard one upon the subjects of which it treats. The estimate which the publishers place upon the book, is seen in the very elegant style in which they have produced it. We have no doubt that it will prove one of the very best investments they have ever made.

L.

WHAT I SAW ON THE WEST COAST OF SOUTH AND NORTH AMERICA, AND AT THE HAWAIIAN ISLANDS. BY H. WILLIS BAXLEY, M.D. NEW YORK: D. APPLETON & COMPANY. This bulky volume is made up entirely too much with what the author *thought* upon a great variety of subjects, than with an account of what he saw or learned in the countries he visited. By dint of perseverance we have succeeded in reading two-thirds of the volume, and its chief value, in our eyes, is the light it throws upon the social and religious condition of the Spanish American republics which Mr. BAXLEY visited. What the author says about the immorality of the priests, and the ignorance and degradation of the people, is very damaging to the Romish Church, which has had matters entirely its own way in these countries.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from February 1, 1867, to March 1, 1867:—

Maine.				Guilford—Christ.....			
Bangor—St. John's, for Memorial Ch., Hayti, \$37.75; for Honolulu, \$10.....	47	75		Vergennes—St. Paul's.....	8	00	
Gardiner—Christ, addl. for Memorial Ch., Hayti.....	36	00		Wells—St. Paul's.....	2	25	19 25
" Christ, addl. for Memorial Ch., Hayti.....	27	00		Massachusetts.			
" Christ, addl. for Memorial Ch., Hayti.....	4	00		Boston—Emmanuel, a poor woman.....	5	00	
Wiscasset—St. Philip's, for Memorial Ch., Hayti.....	9	00	123 75	" Messiah.....	32	35	
New Hampshire.				Cambridge—Christ, "G.".....	100	00	
Dover—St. Thomas'.....	40	02	40 02	Fall River—Ascension, \$10; Sunday School, \$16.06; (of which for Af. \$13.).....	26	06	
Vermont.				Millville—St. John's.....	14	33	
Arlington—M. W. Hurd, per Am. Ch. Mis. Soc.....	2	00		North Adams—St. John's.....	7	00	
				Roxbury—St. James', of which, special for Africa, \$20; for Orp. Asylum, Cape Palmas, \$10; for Hayti, \$10; for Memorial Ch. of Bp. Burgess, Hayti, \$21.....	200	21	
				Salem—A. R. P., children's earning for			

Hospital for the Blind at Cape Palmas, Africa.....	5 50	
Taunton—St. John's, contribution of Rev. Geo. D. Mills.....	10 00	
Worcester—All Saints'.....	38 00	438 45

Rhode Island.

Pawtucket—St. Paul's.....	43 75	
Providence—Ch. of the Saviour.....	5 00	
" Redeemer.....	12 72	
" St. John's, Epiph. coll. of which for Liberia, \$282.....	715 22	
" St. John's Christmas off'g. for Africa, Morning and Infant S. S., of which \$50 for St. Mark's Hospital, Africa.....	179 55	
" St. John's Noon S. S.....	6 78	
" St. John's Sunday coll. of Noon S. S. for year, to Jan., 1867, for ed. of Jno. B. Morris, Africa.....	19 22	
" St. John's Sunday coll. of Infant S. S. for year to Jan., 1867, for Africa.....	11 00	
" St. John's five cent coll. choir.....	60 05	
Westerly—Christ, \$58.51; five ct. coll. for Liberia, \$42.35.....	100 86	
Wickford—A friend.....	50 00	
Woonsocket.....	50 00	1254 35

Connecticut.

Bantam—St. Paul's.....	1 79	
East Haddam—St. Stephen's.....	15 06	
East Haven—Christ.....	5 02	
Fairfield—St. Paul's.....	37 58	
Fair Haven—St. James', \$14.06; S. S., \$19.09.....	33 15	
Hartford—Elizabeth Stewart, dec'd.....	3 33	
" St. Paul's, \$20.88; S. S., \$1; for Mexico, 50 cents.....	22 38	
" Trinity.....	26 00	
Huntsville—H. W. A.....	5 00	
Meriden—St. Andrew's.....	35 00	
Milton—Trinity.....	3 21	
New Haven—A friend, for Blind Asylum, Af., per Am. Ch. Mis. Soc.....	10 00	
" Trinity.....	72 25	
North Branford—Zion.....	4 00	
Northford—St. Andrews.....	7 00	
Plymouth—St. Peter's.....	16 00	
Portland—Trinity.....	20 00	
Redding Ridge—Christ.....	3 60	
Southport—Trinity.....	20 50	
Stonington—Calvary, for China.....	25 00	
Waterbury—St. John's.....	160 00	
Weston—Emmanuel.....	9 50	
Winsted—Rev. W. H. Williams.....	5 00	
Wolcottville—Trinity.....	5 00	545 37

New York.

Astoria—Redeemer.....	102 00	
Bay Ridge—Christ, five cent coll.....	14 40	
Brooklyn—Grace.....	5 00	
" St. Mark's, Miss D.....	1 00	
" St. Ann's, per Am. Ch. Mis. Soc.....	221 81	
Butternuts.....	1 32	
Duanesburgh—Christ.....	10 00	
Eltingville—Holy Comforter.....	20 00	
Fort Edward—St. James'.....	8 00	
Glen's Falls—Messiah.....	8 58	
Goshen—St. James'.....	34 21	
Harlem—Grace.....	32 44	
Marhasset—Christ, per Am. Ch. Mis. Soc., \$10; five cent coll., \$32.....	42 00	
Mechanicsville—St. Luke's.....	2 03	
Morris—Zion.....	15 59	
Mount Morris—St. John's.....	5 00	
New York—All Angels'.....	2 25	
" Ascension.....	338 84	
" Holy Apostles, \$35.98; two children, \$2.....	37 98	

New York—St. George's, per Am. Ch. Mis. Soc.....	1845 50	
" St. George's Mis. Chapel.....	39 00	
" St. Luke's.....	191 00	
" St. Mark's Mission Chapel.....	10 06	
" Miss Young.....	15 00	
Pelham—Christ, \$9; Young Ladies of Pelham Priory, \$36; Pelhamville S. S., \$10; for China and Af.....	55 00	
Port Chester—St. Peter's.....	15 00	
Riverdale—Christ.....	27 34	
Sandy Hill—Zion.....	5 62	
Somers—St. Luke's.....	6 00	
White Plains—Grace.....	44 50	
Wilmet—St. John's.....	3 00	6209 47

Western New York.

*Homer.....

New Jersey.

Allentown—Christ S. S., two classes for Africa.....	8 60	
Belleville—Christ, Epiphany coll.....	45 76	
Bloomfield—Christ.....	22 63	
Camden—T. P. C., for Africa.....	6 00	
Dover—St. John's.....	1 90	
Haddonfield—Grace, \$8.12; for Liberia, \$8.13.....	16 25	
Hoboken—St. Paul's.....	51 38	
Moorestown—Trinity.....	10 00	
Passaic—St. John's.....	60 00	
Salem—St. John's.....	30 00	
Trenton—St. Michael's, for Africa.....	97 55	350 07

Delaware.

Claymont—Ascension, \$36.21; for China, \$25.....	61 21	
Newcastle Co—Grace.....	5 37	66 58

Pennsylvania.

Bloomsburg—St. Paul's.....	17 00	
Chester—St. Paul's.....	10 00	
Frankford—St. Mark's, for scholarship in Orphan Asylum, Africa.....	75 00	
Germantown—Christ, five cent collection for Mission House in West Philadelphia.....	71 00	
Honesdale—Grace S. S.....	10 00	
Kingessing—Mrs. E. R. H., for Mr. Thomson, \$2; five cent coll. \$2.....	4 00	
Lebanon—St. Luke's.....	8 20	
Philadelphia—Advent S. S., for Jos. J. Riley, scholarship, Af., \$30; five cent collection for Africa, \$25.....	55 00	
" Ascension.....	40 00	
" Evangelist, for Africa.....	33 68	
" St. Andrew's five cent collection.....	41 50	
" St. James'.....	94 00	
" St. Peter's, of which for Liberia, \$38; Honesdale, \$50.....	1083 23	
Philadelphia (West)—St. Andrew's, for Africa.....	7 50	
" Mission House for Miss Scott's Sch. Africa.....	11 06	
Radnor—St. David's.....	11 03	
Westchester—Holy Trinity, for Africa.....	89 15	
Wilkesbarre—St. Stephen's.....	120 32	1782 11

Pittsburgh.

Erie—St. Paul's.....	43 31	
" Mrs. H. A. Brown, per Editor Episcopalian.....	3 50	
Lancaster—St. James'.....	100 00	
Sugar Hill—Mission children.....	50	
Washington—Trinity.....	10 75	158 06

Maryland.

Baltimore—Emmanuel, of which for Africa, \$25; China, \$25.....	547 75	
" St. Luke's.....	18 50	
" St. Paul's.....	150 00	

<i>Berlin</i> —Worcester Par.....	5 00	
<i>Monkton</i> —Rev. R. R. Mason, for Bishop Payne's mission.....	7 85	
<i>Washington</i> —St. John's.....	10 00	737 10
Virginia.		
<i>Alexandria</i> —Bp. Johns, ½.....	25 00	
<i>Clarksburgh</i> —Christ.....	21 25	46 25
North Carolina.		
<i>Morganton</i> —Grace.....	5 00	5 00
South Carolina.		
<i>Black Oak</i> —Trinity.....	60 60	
<i>Sumter</i> —Rev. J. V. Welch, for Africa...	2 00	62 60
Louisiana.		
<i>Bayou Goula</i> —Lizzie and Edith.....	30	30
Kentucky.		
<i>Louisville</i> —St. Paul's, per Am. Ch. Mis. Soc.....	180 70	180 70
Ohio.		
<i>Bellevue</i> —St. Paul's S. S., for Africa....	6 00	
<i>Circleville</i> —St. Philip's S. S.....	15 42	
<i>Columbus</i> —Trinity, \$76.53; S. S. for China and Japan, \$18.....	94 53	
<i>Dayton</i> —Christ.....	30 00	
<i>Gallipolis</i> —St. Peter's.....	15 00	
<i>Glendale</i> —Christ.....	10 15	
<i>Lancaster</i> —St. John's.....	18 00	
<i>Maumee City</i> —St. Paul's, for China.....	4 00	
<i>Milan</i> —St. Luke's.....	4 10	
<i>Monroeville</i> —Zion.....	8 23	
<i>Newark</i> —Trinity.....	40 00	
<i>Norwalk</i> —St. Paul's, \$9.40; S. S. for Africa, \$20; five cent coll. \$7.65,	37 05	
<i>Springfield</i> —Christ.....	22 00	
<i>Steubenville</i> —St. Paul's, of which for Honolulu, \$5.....	64 61	
<i>Zanesville</i> —St. James', five cent coll....	17 00	386 09

Illinois.		
<i>Chicago</i> —Immanuel Hall.....	10 00	
<i>Galena</i> —A lady.....	5 00	
<i>Jacksonville</i> —Trinity.....	25 00	
<i>Peoria</i> —St. Paul's Free Chapel.....	7 50	
<i>Springfield</i> —M. S. Marsh.....	10 00	
<i>Rock Island</i> —Trinity.....	10 00	
<i>Waverly</i> —S. G. M. Allis.....	10 00	77 50
Michigan.		
<i>Ann Arbor</i> —St. Andrew's, five cent coll.....	3 00	
<i>Detroit</i> —St. Luke's Hospital.....	2 50	
“ Christ.....	181 00	186 50
Wisconsin.		
<i>Madison</i> —Grace.....	24 46	
<i>Milwaukee</i> —St. Paul's, for Af., \$41.96; for Greece, \$41.97.....	83 93	
<i>Steven's Point</i> —Ch. of Intercession.....	8 00	116 39
Iowa.		
<i>Fairfield</i> —St. Peter's.....	2 15	
<i>Fort Madison</i> —Hope Church.....	5 00	
<i>New Oregon</i> —Rev. J. Rambo, for Af., per Am. Ch. Mis. Soc.....	12 50	19 65
Nebraska.		
<i>Omaha</i> —Trinity.....	19 13	19 13
Legacies.		
<i>Bethlehem</i> —Estate of B. T. Lake.....	795 00	795 00
Miscellaneous.		
S. J. N., for Africa.....	2 00	
Friends for Memorial Church, Hayti...	65 00	
A friend, per Am. Ch. Mis. Soc.....	2 00	
Estate of Jane Humphreys.....	43 80	112 80
		\$13,732 69
Amount previously acknowledged.....		31,928 92
Total from Oct. 1, 1866, to March 1, 1867,		\$45,661 61

CORRECTION.—The \$10 credited to Calvary Church, Homer, W. N. Y., should have been credited to the Sunday School of said Church.

The Carrier Dove.

WE have been anxious to furnish the clerical and other readers of the *Spirit of Missions* with a copy of the CARRIER DOVE, feeling sure that if all of them were to see and examine it, its subscription-list would be largely increased. It is a paper of the same form and size as the *Children's Guest*, and our intention was to have a copy of it, in its usual size, stitched in with each copy of this number of the SPIRIT OF MISSIONS, and folded in like maps are folded. But on consulting postmaster KELLY, of this city, he said that that would be a violation of the law on this subject, but that if we would reproduce the contents of a copy of the CARRIER DOVE on the same sized pages as the *Spirit of Missions* it could then be inserted. We have accordingly had the April number, from the frontispiece to the last line, reproduced in that form and printed on the following sixteen pages. It will be seen that the engravings are superior to those usually given in papers for the young. We have made arrangements for continuing to give such first-class pictures. The reading matter is generally of a more varied character than that presented in this number, a much more than usual space being devoted this time to the subject of Missionary Boxes.

Notwithstanding the use of superior engravings, and the enhanced cost of paper and printing, we continue to issue the CARRIER DOVE at the rate per annum of eight copies for one dollar, because we have evidence that in those Sunday-schools in which it is taken there is a much greater interest in the Missionary Work. We hope that the number of such schools may be largely increased, and that during the present year the circulation of the paper, which is now twenty-seven thousand monthly, may be at least doubled. Our thanks are due to those friends who have recently interested themselves in increasing the subscription-list. Specimen copies, in the usual form, will be sent wherever desired.



VOL. XIV.

APRIL, 1867.

No. 8.

EDITED BY THE LOCAL SECRETARY OF THE FOREIGN COMMITTEE OF THE BOARD OF MISSIONS, PROTESTANT EPISCOPAL CHURCH, 19 BIBLE HOUSE, N. Y.

A MONTHLY PAPER FOR CHILDREN AND YOUNG PERSONS.



ISABEL AND HER CARRIER DOVE.

ISABEL AND HER CARRIER DOVE.

ISABEL CLARE was very fond of her carrier dove. It was a present given her by her father. It had been trained to carry messages, so Isabel often took it to her uncle's house in the city, and, tying a note under its wing, sent it back to her home in the country. In this way the dove became Isabel's messenger bird. Nice to have such a messenger, wasn't it?

Isabel had a cousin (a little girl about as old as herself) who lived at some distance from her; and to this cousin she often sent messages by her little pet dove, and it used to come safely back with the answer. Once she sent the dove on such an errand, and away the bird flew joyfully, with the letter safely fastened up under its wing. When it grew towards evening, Isabel thought it was nearly time for her messenger to return. So she sat and waited for it at the open window, on the footstool of which it used always to perch when it came home. She waited, waited long, until the night came on quite dark, and then she had to retire to her bed without knowing what had become of her dear dove. During the night Isabel awoke frequently, and when she heard the wind and rain beating against her window, she thought of her poor bird out in the wet and cold, while she lay snug and warm in her bed.

Early in the morning she set off to her cousin's, to inquire if her bird had left there safely the evening before.

But she had only got as far as the end of the garden when she found, lying on the grass, in close to the hedge, her poor little bird, all wet and dirty; and when she rushed over and took it up in her hand, it felt so cold and clammy that she knew it was dead. It had been shot, either by accident or by some cruel person, and was making home the best way it could with its poor bleeding wing, until at last it lay down helpless and died.

So Isabel ran back to the house, sobbing and crying over her poor dead pet, and put it into her father's hand, who was standing by the open window.

"Tut, tut! you must not sob so over a dead bird," said her father, patting her head with a gentle hand. "Yet 'tis a pity," he added, stroking the bird's feathers, "for the beautiful creature has done its life-work well."

Those last words roused Isabel from her grief.

"Yes, my darling," continued her father, "your birdie's life-work was to be a messenger. It did it well. And now you must do your life-work. You must be a good girl. You must serve others as your bird served you."

Then Isabel dried her tears, kissed her father, and day by day after that, she sought to do her life-work by helping, and trying to do good to others.

A CURIOUS FACT.

DR. BUCHANAN, in writing to a little girl, from the foot of Mount Cape Comorin, says: "The birds which build the pendulous (that means hanging) nests, are here numerous. At night each of their little habitations is lighted up, as if to see company.

The little bird fastens a bit of clay to the top of the nest, and then picks up a fire-fly, and sticks it on the clay, to illuminate the dwelling, which consists of two rooms; sometimes there are three or four fire-flies, and their blaze of light in the little cell dazzles the eyes of the bats, which often kill the young of the birds. When travelers camp out at night in the forests where there are beasts of prey, they build a fire around their camp to dazzle the eyes of the wild beasts, and frighten them away; so the instincts of these little birds lead them to build *fires*, with the fire-flies, around their dwellings, to protect them and their young from the destroyer. This is indeed wonderful, and it shows the wisdom and the goodness of the great Creator."

"MOTHER," said a little boy, "I waked up thanking God." That is waking up *beautifully*.



MISSION STATION IN GREENLAND.

THE houses in the picture are Mission-Houses, built by Moravian Christians in Greenland. The great Arctic explorer (Dr. Kane) gives in his travels an account of his visit to the place here represented, (Lichtenfels) and the picture is from his work. In his "Arctic Explorations" Dr. Kane says:

"The labors of the Lutheran and Moravian missionaries have been so far successful among the Esquimaux, of Greenland, that there are but few of them who are not now Christians. Before the missionaries came, murder, burial of the living, and infanticide, were not numbered among crimes. It was unsafe for vessels to touch upon the coast. But now, Greenland is safer for the wrecked mariner than many parts of our own coast."

Captain Francis Hall, the present brave explorer, uses language quite as strong: "I was much struck," he says, "with the advance made by the native inhabitants of Holsteinberg in Christian and general knowledge. The Mission-school is well attended, and reading and writing are admirably taught—no easy matter in a language where it is not unusual to find words of fifty letters and upwards. The vices so common in more civilized communities are all but unknown in Holsteinberg."

A JAPANESE TALE.

A JAPANESE nobleman and prince, the son of the Emperor, Calm-Eye, bought a horse of remarkable beauty and great value, for twenty kobans (eighty dollars), and, delighted with his bargain, hastened to his father, expecting he would rejoice with him. "I cannot conceive," said the father, "where you obtained this beautiful animal, for there is hardly a field in the world which will nourish so great a beauty." The Prince declared the price he had paid, with great joy.

"Such a bargain," said the Emperor, "proves that the seller is in distress, and that necessity has compelled him to part with the horse. Does it become the Prince Calm-Eye, the son of the Emperor, with an income of thirty-six thousand kobans, thus to take advantage of another's misfortune?" The Prince ashamed, sought the owner of the horse, and gave him more than twice as much as before.

Foreign Missionary Boxes.

TO THE YOUNG READERS OF THE CARRIER DOVE.

DEAR CHILDREN: We want you all to help us to send more missionaries to tell the heathen of Jesus. One of the best ways of your doing this, is for each of you to have a Missionary Box, and to put into it a part of all the money which is given you, or which you may earn. We hope that every one of you who has not such a box will begin as soon as ever you can to have one. Ask your parents to get one for you, or get one with your own money. Put the box on the mantle-piece or the centre-table of the room, at home, in which you are the most; and then, besides being convenient for you to keep your missionary money in, it will act as a silent preacher, constantly reminding you of your duty to the poor heathen.

STORY OF GEORGY.

Let me tell you a true story which proves that this is so. A little boy, whose name is Georgy, had some pennies given to him. One day he came into the room where his father was reading alone, and he seemed very uneasy and restless. "Do you want

anything, Georgy?" said his father. "No," he said, "nothing." He kept putting his hand in his pocket, and pulling out the pennies, looking at them, and putting them back again. At last he marched up to the centre-table, on which the missionary-box was, and soon there was a clinking in the box. "There you are, quite safe, and I am glad of it," said the boy, speaking aloud to himself. "What is it, Georgy?" said his father. "Oh," said he, "I had some pennies, and a nice orange at the store seems to keep saying, 'Buy me, eat me; I'm a real good one.' Now, I don't really want the orange, do I? But the heathen really need to know about Jesus, don't they?" "Indeed they do," replied his father. "Well, I thought so," said the boy; and so I put the pennies in the Mission-box to-day, *lest there might be a naughty hole in my pocket before Sunday.*" Oh, those naughty holes in the pocket! How much missionary money has been lost through them that might have been saved if every Christian child, like this one, had a missionary box to put the pennies in.

WHEN TO PUT MONEY IN THE BOX.

I hope, dear children, that none of you will rest content until you do have such a box, and that you will put a great many of your pennies in it during the week for safe keeping until Sunday. And if your parents or other persons have been in the habit on that day of giving you missionary money to take to the Sunday-school, pass your box round on Sunday morning, and ask them to put the money in there. At Christmas and Easter, and other Christian festivals, you and they can give more than usual, and the same on your birthday, as a thankoffering to God for preserving your life, and blessing you with a knowledge of a Saviour's love. Oh, if all of you would only do this, how much more money we should receive, and how many more missionaries we should be able to send out.

WHEN TO OPEN THE BOX.

It would be well for you to get a box with a lock and key to it, so that it may be easily opened at certain times. We hope that in many Sunday-schools, all over the land, there will be formed FOREIGN MISSIONARY BOX ASSOCIATIONS, with all to be members who are willing to keep at home a box for Foreign Missions. If such an association is formed at the school to which you belong, I hope you will join it, and keep the rules of the association concerning the time when you are to open the box, to whom you are to give the money, and so forth. If no such association is formed at your school, and yet it is in the habit of giving to Foreign Missions, then ask your teacher whether you are to open the box every Sunday, and bring something, or only to open it once a month, on the Missionary Sunday. If your school does nothing to send the

Gospel to the poor heathen, and we are very sorry to say that there are such schools, then give the money in your box to your parents to send it to the Secretary and General Agent of the Foreign Committee, at No. 19 Bible House, New York. He will then write your name, and the amount you send, in a book which he will keep for the purpose; and he will be happy to get, from time to time, little notes from you, or letters from your parents, telling him how you are getting on in the good work of denying yourself for the good of others.

THE STORY OF LITTLE HELEN.

As I intend to have a little talk with you every month about missionary boxes and who are keeping them, I will say no more at present, but will only ask you all to read carefully the beautiful story of "Little Helen" and her missionary box, which is given farther on in this paper. It was written for the CARRIER DOVE by little Helen's Sunday-school teacher. When you have read the touching story I hope you will all seek for grace to love the Saviour as she loved Him, and to live as she lived; and then whether like her you die early, or you live to a good old age, you, too, will go to that bright home to which she has gone.

The Carrier Dove.

APRIL, 1867.



LETTER FROM THE REV. ELLIOTT H. THOMSON.

THE REV. ELLIOTT H. THOMSON, one of our missionaries in China, has written the following letter to the readers of the *Carrier Dove*:—

SHANGHAI, CHINA, Dec. 8th, 1866.

MY DEAR YOUNG FRIENDS: I am going to sit down and write you all an account of a fire in a Chinese city. The fire I wish to tell you about was at the house of one of the old scholars of our mission school. His name is KWAY-KWAY. He had been working a long time and had saved enough money to buy himself a nice house near the centre of the city of Shanghai. One day last month he had returned home from the business of the day, all was quiet, and he had gone to bed for the night.

Suddenly he heard the cry of "fire," he jumped up and saw it was very near. Soon the fire began to spread from house to house until it reached his house, which soon began to blaze.

CRUELTY OF KWAY-KWAY'S NEIGHBORS.

He thought he would go into the next neighbor's house for safety. But what do you think! they would not let him even pass through the gate; the more he begged them the more determined and angry they grew, till at last they said they would kill him if he came through into their house.

He thought he might put some of his furniture on their lot, but no, they would not let him do even that. I will tell you why they were so cruel.

They believe the fire god is angry with a person whose house is burnt, and if they help the person their own house will be burnt the next time. Thus you see their very religion makes them cruel.

MEETS WITH MORE ENEMIES.

So, when KWAY-KWAY found he could not save his things, he then thought he would just take the money which he had in the house and some valuable papers which he had been keeping with him for safety, and with these to escape out of his front door. But, poor fellow, it was only to go from one enemy to another. For as soon as he stepped out of his door the crowd rushed up and knocked him down, took all his money and papers, and then pressed through the door into his house and took everything, only leaving a few empty boxes. When I went to see him after the fire they showed me their empty boxes where all their nice clothes had been.

I am glad to say his house was only partially burnt. If he had had Christian neighbors he might have saved all his things. KWAY-KWAY is a member of the Chinese Missionary Society, which the scholars from our mission schools have formed. At the last meeting I met him, he was very cheerful, and did not seem distressed about his losses.

THE CAUSE OF THE FIRE.

But let me tell you how the fire began which I have been writing about. The poor Chinese think when any one has died that still their spirits need to be fed, and that they need money to buy the things they want. So they get tin foil and paper and make representations of money or of bread, and then burn them, so that they may fly off to the spirits. Sometimes they make paper or straw houses and burn them. It was

whilst one of KWAY-KWAY's neighbors was burning some of these things he set his own house on fire and this spread to others until it reached one side of KWAY-KWAY's house, where it stopped. Thus you see, my dear little readers, how one evil practice brought suffering and loss, which further brought out another cruel superstition.

THOUSANDS OF DOLLARS WASTED.

Many, many thousands of dollars are wasted every year in these paper houses, &c., which are burnt for the dead. Probably more money than would support all the missions in the world many times over.

Let us strive and pray that the day may soon come when China shall stretch out her hands unto God, when she will cast away her myriad's of idols, and her people become the followers of our Lord and Saviour.

There is no country to which the missionaries go which can compare in greatness to China. What a mighty conquest it will be when the soldiers of Christ shall gain China for their Master. Who will not help? Who will not do something? The way is open, and truly "the harvest is great."

"Who gathered these lilies?" asked the gardener, as he came into the garden and found some of his fairest and loveliest lilies cut.

"I did," replied the master. Then the gardener held his peace.

DERVISHES AT BOKHARA.

BOKHARA is the present capital of Turkestan in Central Asia. In its bazaars may be seen a strange mixture of races, dresses, and customs. Persians, Tartars, Hindus, Jews, and Afghans, are here represented. M. VAMBERY, having strolled about the dusty and dirty streets of this city for three hours, begged his guide to lead him to a place of refreshment, where he might enjoy a little repose. The guide thereupon took him to a beautiful park, in which were some fine elm trees. In the shade of these trees were tea-booths, and great tea-kettles, looking like immense casks of beer. Bread, fruit, confectionery, and meats were also exposed for sale on stands shaded by cane mats. As M. VAMBERY entered the park, there were passing by, in their weekly procession, a number of dervishes or Mohammedan monks. "Never," says he, "shall I forget that scene, when those fellows, with their wild enthusiasm, and their high conical hats, fluttering hair, and long staves, danced round like men possessed, shouting out, at the same time, a hymn, each part of which was first sung for them by their gray-bearded chief." The citizens of Bokhara are bigoted followers of the false prophet, and put to death any European who goes there who is not a Mohammedan.

LITTLE HELEN AND HER MISSIONARY BOX.**LITTLE HELEN IS BAPTIZED.**

FIVE years ago last Summer little Helen was baptized. A baby then, she could not understand the solemn vow and promise made in her name; but her parents gave her anew to God that day, and very soon they taught her about Christ and heaven, and showed her how even a little soldier of the dear Lord Jesus could be faithful. They felt the great responsibility of training a child for God; yet in His great strength they trusted to lead her in the Saviour's footsteps, and hoped that she might be spared to grow out of childhood, and do much good for his sake in the great world.

SHE IS TAKEN TO A BRIGHTER WORLD.

But last Autumn, when the leaves began to wither, and the days to grow more dreary, this little one, whose smiles had done more to make home bright than all the Summer sunshine, went away to a better country, where nothing can ever fade, where no night nor winter can ever come, and the hopes which had been growing brighter every day were crushed forever, and the hearts she had bound so closely to hers by all her love and gentleness, were wrung with anguish, the depth of which God only knows. And yet this child's life, short as it was, had been very long in all that makes life most precious; for the little one had walked farther in the Saviour's footsteps, lived nearer to her God, and had done more for Christ's sake in the great world, than many who are ten times as old.

SHE IS MISSED IN THE INFANT CLASS.

They miss her most at home, we know; but her sweet bright face is sadly missed from among the little ones in our infant class, for she had been to Sunday-school a long while, and loved it very dearly. She did not come there simply to be entertained, as many children do. She loved to learn about holy things, and during the Summer, when away from home, would show how well she remembered the Bible verses that had been taught her by repeating what she called sermons full of them when having "church" with her little friends.

SHE LONGED FOR ALL TO HEAR OF JESUS.

But her thoughts went beyond self and those whom she loved best. Her loving heart longed to have *every one* hear of the Saviour, for she was sure they would love Him if told of His great love. She had listened to stories about the heathen, and determined, nearly two years ago, to save her money, so as to send them Bibles, and after this resolve, all the money she could save or earn was placed in a little box for that purpose. It was not a savings' bank with a hole in the chimney, through which money can go in never to come out until the bank is broken, but a common paper box; yet whenever asked to spend its contents selfishly, she would say, "I am saving it all to help tell the heathen about Jesus. Isn't that right?"

Right! not generous, noble, or praiseworthy, simply right she thought it to do all in her power for Him who had loved her so much.



DERVISHES AT BOKHARA.

(See page 9.)

Young as she was, Helen could be trusted fully. No one had to stand by to see if she obeyed a command, and when not told implicitly what she ought to do, her frequent question "Is this or that *right*, Mamma?" showed how high her aims were.

HELEN'S QUESTION ABOUT THE ANGELS.

One Sunday last Summer the children in the house where she was staying were singing at sunset by the open door, and having obtained permission to sit up until the singing was ended, she sat and sang until the last hymn was finished, then came up-stairs directly, and going to her mother's side, asked earnestly, "How do the angels sing, Mamma? Please tell me." The mother could not tell. "Please try, Mamma; I want to know so much." Trying would be useless, the mother replied; but if her darling went to heaven, she would hear the angels sing. Then the earnest eyes were raised again, and in her gentle way the dear child said, "I do love God, Mamma, better than you or Papa."

Solemn, sweet words, even then; but precious now beyond all reckoning! Only a few short months, and One who loved the child with more than a mother's love taught her the angels song, and now before His throne she sings it night and day.

WHAT WAS DONE WITH HER MISSIONARY BOX.

They could not open her little box at home. They could not count the money which she had so often handled joyfully, so they brought it all uncounted to the clergyman who had held her in his arms at her baptism, such a few short years before. And when he heard the story of those years, and, piece by piece, counted nineteen dollars in the little box, he thanked God for such a precious life, for such a blessed answer to the parents' prayers.

A FEW WORDS WITH THE READERS.

This is my true story, little readers, and now that you have read it, let me ask what you have done for Jesus, who has done so much for you? Do you love Him as little Helen did, and do you long, like her, for the *whole world* to hear the blessed story of His death and glorious ascension? You may live to be men and women; but it will never be so easy for you to love God and serve Him as it will be now, and you may die before the Summer comes again. Then why not go to the dear Saviour before this day is ended, and, asking Him first to forgive your sins, beg Him to help you serve Him faithfully your whole life long, then your life here will be a blessed, happy one, and when you die, Jesus will take you to live with Him forever, in that most beautiful of all homes, the glorious house of the many mansions, which he has prepared for all who love Him.

K. M.

YUSEF AND HIS ENEMY.

ONE day Yusef, a Syrian Christian, rode forth with Sheik Azim, and two of his Bedouins, to visit a distant encampment of part of the tribe. They carried with them spear and gun, water, and a small supply of provisions. The party had not proceeded far, when Azim pointed to a train of camels that were disappearing in the distance.

"Yonder go the pilgrims to Mecca," he said; "long and weary is the journey before them. The path which they take will be marked by the bones of camels that fall and perish by the way."

"Methinks by yon sand mound," observed Yusef, "I see an object that looks at this distance like a pilgrim stretched on the waste."

"Some traveler may have fallen sick," said the Sheik, "and been left on the sand to die."

These words made Yusef at once set spurs to his horse. Having himself so narrowly escaped a dreadful death in the desert, he naturally felt strong pity for any one in danger of meeting so terrible a fate. Azim galloped after Yusef, and, having the fleetest horse, outstripped him as they approached the spot on which lay stretched the form of a man, apparently dead.

As soon as Azim reached the pilgrim he sprang from his horse, laid his gun down on the sand, and taking a skin bottle of water which hung at his saddle-bow, proceeded to pour some down the throat of the man, who gave signs of returning life. Yusef almost instantly joined him, but what were the feelings of the Syrian when, in the pale wasted features of the sufferer before him, he recognized those of Sadi, his deadly, merciless foe!

"Let me hold the skin bottle, Sheik!" exclaimed Yusef; "let the draught of cold water be from my hand."

The Syrian remembered the command, "*If thine enemy thirst give him drink.*"

Sadi was too ill to be conscious of anything passing around him; but he drank with feverish eagerness, as if his thirst could never be slaked.

"How shall we bear him hence?" said the Sheik; "my journey cannot be delayed."

"Go on thy journey, oh Sheik," replied Yusef; "I will return to the tents with this man, if thou but help me to place him on my horse. He shall share my tent and my cup—he shall be to me as a brother."

"Dost thou know him?" inquired the Sheik.

"Ay, well I know him," the Syrian replied.

Sadi was gently placed on the horse, for it would have been death to him to have long remained unsheltered on the sand. Yusef walked beside the horse, with difficulty supporting the drooping form of Sadi, which would otherwise soon have fallen to the ground. The journey on foot was very exhausting to Yusef, who could scarcely sustain the weight of the helpless Sadi. Thankful was the Syrian *hakeem* when they reached the Bedouin tents.

Then Sadi was placed on the mat which had served Yusef for a bed. Yusef himself passed the night without rest, watching at the sufferer's side. Most carefully did the *hakeem* nurse his enemy through a raging fever. Yusef spared no effort of skill, shrank from no painful exertion, to save the life of the man who had nearly destroyed his own!

On the third day the fever abated. On the evening of that day Sadi suddenly opened his eyes, and, for the first time since his illness, recognized Yusef, who had, as he believed, perished months before in the desert.

"Has the dead come to life!" exclaimed the trembling Sadi, fixing upon Yusef a wild and terrified gaze. "Has the injured returned for vengeance?"

"Nay, my brother," replied Yusef, soothingly, "let us not recall the past, or recall it but to bless Him who has preserved us both from death."

Tears dimmed the dark eyes of Sadi. He grasped the kind hand which Yusef held out.

"I have deeply wronged thee," he faltered forth. "How can I receive all this kindness at thy hand?"

A gentle smile passed over the lips of Yusef. He remembered the cruel words once uttered by Sadi, and made reply:

"If thou hast wronged me, thus I repay thee. Moslem, this is a *Christian's* revenge!"

SCENES IN FOREIGN LANDS.

CONCERNING the books filled with beautiful engravings of scenes in Mohammedan and Pagan countries, published by HURD & HOUGHTON, of this city, and for sale also at the Mission Rooms, the Rev. Dr. LITTLEJOHN, of Brooklyn, writes as follows:

"I consider the Oriental and Missionary Picture Galleries, edited by the Rev. JOHN LIGGINS, to be a very great success. They have been compiled and arranged with singular skill and taste. I know of nothing so well calculated to diffuse missionary information among the young. They are eminently suitable for distribution at Sunday-school festivals and anniversaries. Children read them with avidity, and prize very highly the striking pictorial illustrations of the text."

GREAT OR GOOD.

"Oh, how I wish I were a man!

What wondrous things I'd do!

I'd write such books that all the world

Would read them through and through."

The fire flashed from his eyes, as if

He thought it hard to wait;

His mother whispered, "First be good,

Then, if you will, be great."

The boy sprang from his mother's side

With footstep light and gay;

But dreams of fame were with him still

Amid his childish play.

Years passed away, and he had grown

At length to man's estate;

Alas! he cared not to be good,

But only to be great.

He wrote; men read; the world around
 Was ringing with his name;
 His early dreams had never reached
 To such a height of fame.
 Yet would he sigh as if within
 His heart felt desolate,
 As if it were a weary thing
 To walk amongst the great.

"Ye humble ones," he cried, "who tread
 The path of duty well,
 The peace of mind I may not find
 Stoops down with you to dwell.
 I would that I had lived like you,
 Content in low estate,
 Oh, could I live my life again,
 I would be *good*, not *great*!"

MISSIONARY CONTRIBUTIONS FROM SUNDAY AND OTHER SCHOOLS, FROM JANUARY
 10th TO MARCH 1st, 1867.

<i>Mass.</i>	Fall River.....	Ascension S.S.	\$16 06
<i>R. I.</i>	Providence.....	St. John's S.S., for Af., \$129.55; for Hospital, \$50; noon S.S., \$6.98.....	186 53
		St. John's S.S., for ed. of John B. Morris, Af....	19 20
		St. John's Infant S.S., for Af.....	11 00
<i>Conn</i>	Fair Haven.....	St. James' S.S.....	19 09
	Litchfield.....	St. Michael's S.S., for ed. of a child in Africa...	24 00
<i>N. Y.</i>	Brooklyn.....	Christ S.S., a member of the infant class.....	18 92
	Pelhamville.....	S.S.....	10 00
<i>W. N. Y.</i>	Homer.....	Calvary S.S., for Af.....	10 00
<i>N. J.</i>	Allentown.....	Christ S.S., for Af.....	8 60
<i>Penn.</i>	Great Valley.....	St. Peter's S.S., for Af.....	5 15
	Honesdale.....	Grace S.S.....	10 00
	Marcus Hook.....	St. Martin's S.S.....	16 00
	Mount Airy.....	Grace Ch. and S.S.....	30 00
<i>Pitts.</i>	Pittsburgh.....	St. James' S. S.....	15 00
<i>Md.</i>	Baltimore.....	St. Peter's S.S.....	7 95
<i>Ky.</i>	Louisville.....	St. Paul's S.S., for Af.....	126 96
<i>Ohio.</i>	Bellevue.....	St. Paul's S.S., for Af.....	6 00
	Columbus.....	Trinity, for China and Japan.....	18 00
	Norwalk.....	St. Paul's S.S., for Af.....	20 00
<i>Mich.</i>	Detroit.....	St. John's S.S.....	148 54
	Grand Rapids.....	St. Mark's.....	16 04
<i>Wis.</i>	Mineral Point.....	Trinity S.S., for Af.....	3 50
<i>Iowa</i>	Waverly.....	St. Andrew's S.S.....	2 50

The Carrier Dove.

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19 BIBLE HOUSE, March 6th, 1867.

REV. J. BRINTON SMITH, D.D.,

DEAR SIR:—It gives me great pleasure to transfer to you for insertion in your department of the SPIRIT OF MISSIONS the following interesting document presented to me by the venerable and esteemed Rt. Rev. Chairman of the Executive Committee of the noble "ASSOCIATION FOR THE MORAL IMPROVEMENT AND EDUCATION OF THE COLORED PEOPLE" OF DELAWARE. It breathes in its calm, clear tone, a spirit of true philanthropy and Christian benevolence. Such an institution, taking its stand above all political and social prejudice, and having such noble ends, cannot but result in great good to the State and community in which it exists; and must, also, extend a wide influence for good upon other portions of the land, and lead others to see that "it is wiser, as well as more humane," to prevent crime and lawlessness among the freed colored people by promoting their moral elevation than by the "brand and the scourge." It was my privilege, not long since, to spend a Sunday in the city of Wilmington. I attended and addressed in the morning a large colored Sunday-school, under the charge of Bishop Alfred Lee, who, like the Good Shepherd, has a care for the poorest of the flock. I noticed in the school a large number of young men and young women; and one old man, of more than three score years, whose head was quite grey. On conversing with him, I found that he had been a slave [in Virginia and had come to Wilmington during the war. In this Sunday-school he had learned to read the Bible quite well, and had also learned some arithmetic, and to write his name. He was not ashamed to sit with those many years younger than himself, and listen to the instructions of the kind Christian lady who taught the Bible-class.

The order and respectful attention of all in the school were very interesting to witness. The Bishop read the annual report, which showed an encouraging pro-

gress in their work. They had not been content with only receiving good, but had tried to be a means of good to others. They had organized themselves into a missionary society and had raised, during the past year, the sum of sixty-seven dollars, which had been sent to the Colored Orphan Asylum at Memphis. Upon inquiry, I found that the colored people of Wilmington are generally industrious and orderly. I passed through a street inhabited almost entirely by them. The houses were neat and comfortable, and many of them quite neatly furnished. This Association is quietly doing its noble work.

A school was established for the colored people, not long since, in a locality where much prejudice and opposition at first existed. Now all opposition has passed, and the school is acknowledged to be one of the best in the neighborhood; and the results are so beneficial in the community that more schools are asked to be established by those who were once opposed to them. There, under the genial sunshine of kindness and Christian benevolence, the good work goes steadily on. May the same spirit everywhere prevail, and the same good results everywhere be seen.

HENRY H. MORRELL.

ADDRESS

OF THE DELAWARE ASSOCIATION FOR THE MORAL IMPROVEMENT AND EDUCATION OF THE COLORED PEOPLE.

The title of THE DELAWARE ASSOCIATION FOR THE MORAL IMPROVEMENT AND EDUCATION OF THE COLORED PEOPLE of the State, sufficiently indicates its object. It has originated in clear and profound convictions of imperative duty, and confidently relies upon the sympathy and support of all who desire to promote the elevation, happiness and virtue of their fellow men, and the true prosperity of the State. It takes no part in other questions that occupy public attention, but stands upon its own merits as an enterprise of practical benevolence. We need not inform you that this large class of our population are wholly excluded from the benefits of our system of public education, although not exempt from taxation, in some shape, for the public schools. While legislation thus closes against them the avenues of knowledge and improvement, it has visited, in their case, the crimes and offences which naturally flow from ignorance and degradation, with excessive and cruel penalties. Persistence in such glaring injustice must be attended with grave accountability, for, in the Providence of a righteous God, every wrong brings sooner or later its retribution.

The attention recently awakened in behalf of this people, has led to extensive and energetic measures. In our Southern States many thousands are now receiving elementary instruction; and these efforts have not only been highly successful in promoting the immediate object, but have contributed greatly to change the public sentiment. But while this work has been going on with marked success and growing favor at the South, very little has been done in our own State; nothing, in fact, commensurate with the need. The associations that have been formed elsewhere have their eyes fixed upon the vast masses of the freed people in the planting States; and although they would probably respond kindly and liberally to any application that might be made, it is felt that the work should properly be inaugurated and directed by ourselves.

A State organization will secure more accurate acquaintance with the field of

operations, closer and more thorough inspection of the schools, more effective and judicious expenditure of means. A noble example has been given us of well directed and successful effort in our sister and contiguous State of Maryland. In the space of a little more than two years, the Baltimore Association has established about eighty schools, containing over six thousand pupils, under a very well-arranged and thorough system of instruction. Applications are now made to them for the opening of schools by citizens and large landholders in counties where there existed a short time since the greatest prejudice and opposition. A fair proportion of the expense has been borne by the colored people themselves—a small weekly payment being made by the pupils. We expect to find equal readiness among those resident in our own State. But a considerable outlay, especially at the commencement, will be unavoidable. The Association should have at its disposal an income of not less than ten thousand dollars. For adequate means we now appeal to our fellow-citizens, especially to those favored with wealth. We hope and believe that well conducted schools will do much to improve the morals as well as to inform the minds of a long depressed class, that their influence will be eminently favorable to sobriety, integrity, industry and Christian principles, and we submit that it is wiser as well as more humane to prevent or diminish crime, than to rely wholly for its repression upon the brand and the scourge.

May we not hope that the following considerations will commend themselves to your judgment, and secure for this effort your sympathy and coöperation :

1. The manifest equity of no longer excluding any class of our community from those advantages of knowledge and mental culture upon which we set so high a value. To those who doubt their capacity for improvement we say, give them at any rate the opportunity.

2. The rescue of large numbers of the young from the indolence, profligacy and vice to which they are now so much exposed.

3. The general, social improvement which may be expected to attend the moral elevation of the immediate subjects of our labors ; for an influence emanates from every class to raise or depress the standard of intelligence and good conduct.

4. The certain benefits to productive industry—benefits that will be felt in many pursuits and in various ways. The instructed, skillful and well conditioned laborer, is a far more valuable member of the Commonwealth than the ignorant, stolid and thriftless.

5. The satisfaction of doing something to redress a great wrong, and to pay a debt long overdue to the poor and defenceless.

WILMINGTON, January 12, 1867.

Signed,

ALFRED LEE,
WILLIAM S. HILLES,
HANSON ROBINSON,
E. Q. SEWALL,
S. M. HARRINGTON,
THOMAS KIMBER,
WM. R. BULLOCK, M. D.

} *Executive Committee.*

OFFICERS OF THE DELAWARE ASSOCIATION FOR THE MORAL IMPROVEMENT AND EDUCATION OF THE COLORED PEOPLE.

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Vice-Presidents.—Daniel Corbit, New Castle County; Isaac Jump, M. D., Kent County; Rev. John L. McKim, Sussex County.

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EDITORIAL.

DISCOURAGEMENTS VS. ENCOURAGEMENTS.

THE work of our Freedman's Commission, whether we regard the wants of the freedmen themselves, or the efforts made by others on their behalf, is, we verily believe, the most important and pressing work now before the Church. The actual and urgent spiritual necessities of the freedmen should *instantly* call forth our sympathies and efforts for their relief, and, besides this, we should be prompted to immediate action by the thought that neglect or delay in the present can result only in the loss of power and influence in the future, either through the deterioration of the freedmen themselves, or through the pre-occupation of the ground by others. Motives of principle and prudence call for active, enlarged, and instantaneous effort. Every hour the freedmen are either sinking lower and lower, morally and spiritually, or they are being lost to our Church, and drawn towards other religious bodies. The Baptists, the Congregationalists, the Methodists, the Presbyterians, and the Roman Catholics are alive to the interests of their own particular organizations, and are putting forth powerful efforts to gather the freedmen to themselves respectively. We do not blame them for this, but rather honor them. We are only mortified that our own Church should appear so indifferent, when others are so much interested, and that we should do so little, when others are doing so much. We cannot endure the thought that our Church, which, upon absolute and relative grounds, should take the lead in this work, shall be content to follow others and accept a third or fourth-rate position.

The difficulty is not in want of fields of labor, or of laborers, for the bishops and clergy of the South entreat us to establish schools, and communicants of the Church, thoroughly competent, ask for employment as teachers; but it is in the want of money, and, what is worse than that, as we have reason to suspect, in the want of deep and wide-spread interest. There are a few clergymen and laymen, here and there, that feel the obligation which God's Providence has devolved upon them in connection with the freedmen, and are seeking to meet it, but the great mass, the very large majority, to judge by their actions, are quite insensible to any responsibility in the premises, and indifferent to the present and eternal welfare of the colored race on this continent.

We labor amidst continued discouragements. Our heart is saddened by the way in which the clergy, in many instances, receive our applications for aid. There seems to be very little appreciation of the work as the work of the whole Church, occupying like ground with that of the Foreign and Domestic Committees, and it is set aside or postponed for the most trivial reasons, or for no reason at all. Some are working through the Union Commission; others have so many calls that they can do nothing for this object; others propose to do something, but not until everything else is provided for—and thus our work is either altogether ignored, or assigned a very inferior and subordinate place, or postponed to an indefinite future.

If it were our own personal work we should not complain; but it is the work of the Church, the very work which Christ appointed the Church to do. If it were the work of a few individuals, voluntarily associated to promote a benevolent object, we should not complain; but it is the work of the entire Church, recognized and adopted by the Board of Missions and the General Convention, and we act only as its agents or representatives. If it were the work of a section we should not complain; but it is the work to which the bishops and clergy of the South, or at least many of them, most cordially invite us, yea, which they beseech us to do. It is the work, and should be so regarded, of every member of our Church; each has a responsibility with respect to it, and each should do all that is possible to promote it. The clergy, without exception, should have a deep interest in it, as the work of Christ and His Church, and should take pains to inform their people of its importance, its necessity, its wants, its prospects, and its success. Yes, its success. If we do not succeed in gathering funds to extend the sphere of our labors, thanks be to God, we do succeed in benefitting the freedmen where we are engaged. From every station there come up most gratifying reports of results. We have done much already, by the blessing of God, in instructing and elevating the freedmen; very much, compared with our means; we mourn only because we cannot do more, because our hands are tied, and because we are unable to respond to the cry, which reaches us from so many quarters, "Come and help us."

We print, in this connection, the following letter, which speaks for itself, and which, as coming from a Southern clergyman, who testifies to what he has seen, should be regarded in its exhortations by every member of our Church.

NEWBERN, March 4th, 1867.

REV. AND DEAR BROTHER: It is with the greatest pleasure that I announce to you the continued prosperity which attends our work. I hope our friends, whom God has blessed with the means, will not go back on this our day of necessity, when greater and greater efforts are demanded of the Church for the work the blessed Lord has now committed so especially to her trust. For we have just entered upon the work before us. We have not yet even laid the foundation, and to withdraw or fail in the necessary supplies would be like forsaking the cause of our Redeemer, and exposing ourselves to His condemnation. In a few days we will be able to give you an account of the first-fruits of our labors. The Bishop will be here on Friday, and hold Confirmation in the Chapel of St. Cyprian on Sunday night. Our school-house, which we use as a chapel, has been nicely whitewashed, and now looks very well. We have commenced our school No. 2, and already have one hundred scholars on our list; and I know it will be joy to you to learn that we have already made the contract to put up a very neat and commodious school-house, capable of accommodating between two and three hundred scholars, and that such is the popularity of our school that we hope to have it filled shortly after it is finished. The Misses SMITH are at their post, getting on as well as their small accommodations will allow. I visited their school, and was very much pleased with their manner of teaching, and the progress of the scholars. The more I see of the progress of the children, in morals as well as in knowledge, under the guidance of the Church, the more thoroughly am I convinced of the perfect adaptedness of her services to meet the peculiar spiritual wants of the colored race, and to train them up in the fear and admonition of the Lord. And, from what I have seen, I am satisfied that if the Church will only be true to her interest, and will lend her energies to the training of the young, who flock to her schools for religious instruction, that her labors will be crowned with an abundant harvest. If the Church will now faithfully and diligently improve the opportunities God has granted her to do His work, she will stand the foremost in the ranks of those who are struggling for the moral elevation of the colored race, and for the spiritual regeneration of benighted Africa.

Yours, &c.,

E. M. FORBES.

A GOOD EXAMPLE.

WE record, with gratitude and thanksgiving to God, the first bequest to our Commission. Mr. J. SULLIVAN WARREN, of Boston, lately deceased, among numerous other benevolent objects, remembered our work and devised to our Commission the sum of two thousand dollars (\$2000) to be paid within three months after his decease, and five thousand dollars (\$5000) to be paid upon the decease of Mrs. WARREN. In the community where Mr. WARREN lived and died, he was known and esteemed for his good works. Like his blessed Saviour, he literally went about doing good, relieving the wants and administering to the sufferings of his fellow-men in person. Many now rise up and call him blessed; and who can estimate the joy which will be his at the great day, where will be gathered the harvest of the seed which will be sown through his legacies? He being dead, yet speaketh. May his example find many followers.

THE UNIVERSALITY OF THE GOSPEL.

LAST month we published, under the editorial head, an extract from a sermon of Dean ALFORD on this subject, setting forth the great truth that the "Church of Christ is Catholic, is universal, over all, in all, belonging to all, fitted for all; all things to all men; taking unto herself, hallowing by her influence, transforming for good all men's temperaments, all men's sympathies, all men's energies; not too narrow for the mightiest of human powers to work in, not too vast and stately for the meanest to find place and honor; limiting none, despising none, degrading none, excluding none." This month we present another extract from the same sermon, in which the author shows by certain evidence how little practical faith the English people have in this great and fundamental truth. His remarks are equally true with respect to our branch of the Church Catholic, and should be pondered by all its members. As a Church, we either have not faith in the universality of the Gospel, or we do not show it by our works. If we had it we would show it. "A good tree bringeth forth good fruits."

"All are one in Christ Jesus. The most ignorant, the most degraded, the most remote from the abodes of that grace which the Gospel gives, are just as capable of receiving and growing by it as we, who have been born and brought up under its outpouring. Where, then, is the hindrance to their doing so? Why have they not long ago heard of this universal Saviour, and been informed of their privileges and claim to be His? Who is in fault? Not God's Providence, which has cast our lot on days of such wonderful discovery and facility of intercourse with distant nations, that a messenger may go to the ends of the earth now in less time and with less risk than we once could visit the distant ports of our native land; not God's loving-kindness, which so wonderfully preserves to us the blessings of peace, that His work may not be hindered; which, from year to year, showers His bounties on us, filling our hearts with good and gladness. No, neither of these; but our own worldliness and want of zeal and self-denial; our fear of the scorn of the idle and foolish world about us, which laughs at missionary enterprise, and questions missionary success, and so tries to keep the Gospel of Christ from asserting and carrying out its universal kingdom among men. If we really believed this universality, this oneness in Christ, as we profess to do, we should not be content, as we now are, with a list of religious societies for home and foreign missions, every one of them struggling for existence from year to year; the poorer among us would not be content to let the wealthier do all the work of the Church, but would cheerfully claim their share of it; the wealthy would not let a few do the work of the whole body, but would eagerly vie with one another in hastening on the result. We do not, my brethren, present to God or to the world the aspect of a nation which believes in this universality of Christ's Church and Kingdom. Compare any one of our great commercial enterprizes with the whole of our puny efforts for Christian missions, and we painfully gather what I much fear is the truth in general, that this people is thoroughly convinced of the nature of the things of this world, but has no such conviction of the

nature of the reality of its faith. On the one side we see enthusiastic eagerness, active competition, thousands and millions poured along almost any proposed channel, with or without prospect of large remuneration; on the other all is dead as winter, silent as the grave; interest barely kept up by meetings too often without any life in them, leaving, for the most part, on the heart a painful sense of unreality and hypocrisy; parades of names in subscription-lists, all cramped with the dreary uniformity of the conventional pound or guinea; in too many cases names of persons without heart for the enterprise, without interest, without love, without expectation of result. We serve the world by stirring personal energy, by unbounded hope, by endless contrivance; we excuse ourselves from serving Christ's Kingdom by delegating our blessed part in it to a lifeless mechanism, from which our persons and our sympathies are alike absent. O Beloved! these things would not be so did we know, each for himself—did we know, as a Church and a nation—the fullness of the power of that salvation which the Saviour of all men brought into the world for all men."

C O R R E S P O N D E N C E.

VIRGINIA.

Letter from Miss HICKS, Teacher at RICHMOND:

REV. AND DEAR SIR:—The weather has become very much milder, consequently our school has been largely increased the past month. I think the school has not, from its commencement, been in a more flourishing condition than at present. The scholars have become more regular and punctual in their attendance. They are not so disorderly and quarrelsome as they were last winter, which is very encouraging to us. Still, there are many bad habits to be overcome and evils to be rooted out, ere our school can be called a model school.

We have reasons, daily, to thank God that he put it into our hearts, and has given us sufficient health to be able to assist in promoting a work so strictly in accordance with the spirit of our blessed Lord and Master.

A wide door of usefulness is opened to us among this distressed people, in the Providence of God, and we shall be very guilty if we do not enter and gather the ripened harvest. Let everything possible be done by personal labor, by generous gifts, and by prayer. There is room for all to work who will, and when all is done, far too little will be done.

Our Sunday-school has increased with our Day-school. My class, or classes I may say, are larger often than I can do justice to. I have three who have learned the Church Catechism the past month, and are now committing the gospel for each Sunday. The younger scholars and the new comers are still confined to the Catechism for children. Many of them have learned it thoroughly, and all are ready to take the Church Catechism or any one you may think proper to send. Every Friday each teacher catechises her scholars separately. In connection with the Catechism, I request mine to read the collect, epistle and gospel for the ensuing Sunday, and sometimes to commit the gospel.

The Rev. Mr. Davis is with us every Sunday afternoon. I am so selfish as to wish that his labors were not divided, but that St. Philip's could claim him as her rector altogether. Already the attendance has increased considerably since he came here. Last Sunday I noticed several men of other churches present. We pray that his health may be spared, and that his reward may be the joy of great success. I read in the *Southern Churchman*, of February 21st, that "Isaac T. Cooley, a colored member of St. Philip's Church, Richmond, Va., was recommended to the Bishop as a candidate for Deacon's orders."

I feel it is due to acknowledge, in a public manner, my obligations to certain individuals for their timely and generous aid. I feel myself very much indebted to our kind friend, Mr. H. A. Dowss, for the interest he has manifested in our school by subscribing for the *Parish Visitor*, and sending it to our address for circulation. I feel it is necessary that such a paper should be as widely circulated as possible, where such vague and superstitious views with regard to our Church abound. In all probability many will cast it aside while others will read it. In this way the good seed will be scattered which, sooner or later, will bring forth its fruit.

Many thanks to the stranger friend who frequently sends us the *Carrier Dove*. The children are very much delighted with it.

Last, though not least, we acknowledge our indebtedness to several lady friends, who have contributed money and clothing for the destitute of our school. I should be most happy to become acquainted with each donor. Their contributions were blessings in disguise. Many times, we know not to whom, we are indebted; but we feel if they are interested in our work they are *our friends indeed*. Could they have witnessed how gratefully each little paper, or article of clothing, was received, they would say of a truth "It is better to give than to receive."

For missionaries themselves to speak on the subject of contributions is a delicate thing. If I know myself I would never do it for my support or comfort; but I do solicit, through you, aid for these suffering people. I cannot but wish that I could say something which would rouse Christians to greater liberality.

We are very much in need of an industrial school in connection with our school. Almost every day some one comes to me for help. "Can I give them my washing or sewing; we are willing to work and will take shoes for our children." Those who can get regular employment do not need help; yet there are multitudes of the infirm and aged, of women and children, who must be cared for by others or their sufferings will be very great.

Oh! Christians at home, Churches of the North, Sunday-school boys and girls, hear our petitions for aid and assist us in our work, even if by so doing you are obliged to make some sacrifices and practice some self-denial.

Letter from REV. J. T. CLARK, Teacher near Talcott:

Notwithstanding the unusual severity of the winter my schools, Both Day and Sunday, have been very good. The average attendance has not been as large as it was before winter set in, yet I have had since the first of January about fifteen new scholars; and I have now on my list of scholars one hundred and nine, with application from others to be admitted so soon as the winter breaks and the weather is such as they can walk a few miles, to attend school and church.

You must remember that in attending school and church in the country, many who attend have to walk various distances, from one to five or six miles, and oftener than otherwise, over muddy roads and paths. The determination which carries one

over even three miles of such roads as we have in winter, and especially such a winter as we have just had, to attend school and church, shows a purpose and desire to improve that gives assurance of ultimate success. This is the case with several who have attended school and church this winter. Nor can I doubt for one moment but that of such materials, by the grace of God, I can in time make useful and intelligent citizens and good and zealous Christians, who will both serve God and win souls to Christ here at home, among our own native people, and also be ready and willing and able to carry the gospel to Africa also. This is the object and end of my labors, and I see nothing to discourage me in this purpose, or to make me think my labor will be in vain. The gospel is the wisdom of God and the power of God unto salvation unto all them that believe. And if we preach the gospel to these people in the words which the Holy Ghost teacheth, and in faith in the promises of God in Christ, I can neither understand the wisdom or the religion of doubting but that the same blessing will follow to these people which have always followed to all others to whom this gospel has been thus preached. I think I see the beginning of these blessings, and God being my helper, I will continue my labors among them, both in school and church, as long as I am able to do so.

Letter from Miss SALLIE R. COOMBS, Teacher at Petersburg:

The Sunday and week day schools flourish here, and the cry is still they come. We have over three hundred in our day school, with only four teachers; one is an old colored woman who has been a shining light in the Episcopal Church for many years. She has charge of the primary classes. We are in hopes of soon having an assistant to help us, in a delegate one of the Philadelphia churches have pledged to send to the field. I hope she will soon come to relieve our overburdened classes.

There has been much suffering and destitution among the colored people, and the white, too, here this winter. Though my church sent me some clothes at Christmas time, yet it seems impossible to assist but a tithe of all who come to us. We who stand on the outposts, and with sorrowing hearts perceive distress we cannot avoid, suffer more than they who only read of them. I had hoped this year would have been an easier one to these people, but it seems not. Whether more suffering is necessary for their proper development, or whether we are responsible, North or South, is hard to know. If there was some settled plan for the restoration of the South, the condition of the blacks might be improved.

The weather has been very severe. We have witnessed scarcely anything since Christmas except snow, wind and heavy clouds.

NORTH CAROLINA.

Letter from Miss C. E. SMITH, Teacher at Newbern.

Yesterday was our first independent Sunday-school. We opened the exercises with the hymn "O, bless the Lord, my soul," which was sung very nicely. We then had the service for the day in full. Then followed an exercise in the "Oral Catechism," which the scholars all answered to in the most eager and delighted manner. I then told them the history of the Creation, reading and explaining the two first chapters of Genesis, until I had their attention firmly fixed upon the principal facts of the lesson. Some of our pupils walk nearly five miles, and have been late but a very few times. They have also walked that distance to attend our Sunday-school to-day.

Our day-school is regularly classified, and all are doing as much as the most earnest

could expect. The building is very small, and we have to crowd close. Major JOHNSON, to whom I wrote in the time of my tribulation, has been down, and has given two government buildings, and made an appropriation of \$1,000 to build a nice house for us, so that I trust we shall soon be at a point that will commend our efforts to the people of both the North and the South. Our school is just as quiet and orderly as any school I ever saw in the North. Yet they are all beginners, and are only a little way on the road to intelligence, and it will be some time ere I shall be able to send you a report that will be gratifying to yourself or any of the good friends who support us in our labors. But everything must have a beginning, and it is not always those things which look largest that carry the most power and weight. If you could look in on us some of these pleasant mornings, and see what we are doing, now that we feel ourselves *moving* onward, it would give me great pleasure. I hope to have much to write you, now that we are fairly established, and something that can arouse an interest and the ambition of those who might aid us in the work. One little "Topsy" brought me a silver five-cent piece the other day, and wished me to send a missionary to Africa with it. She seemed delighted when I told her that it would give him a "right smart" start. If all the children of "Topsy's" age should contribute as much as this in the North, it would indeed give us a lift.

SOUTH CAROLINA.

Letter from Miss FINNEY, Teacher at Winnsboro'.

Our school at present, numbers seventy; sixty-five regular attendants. The first few days it was difficult to bring them to order and quiet, so elated were the new children at being in school. They could scarcely keep from shouting and dancing. Many of them having always lived in the back country, seemed perfectly crazy at the idea of being in a town, and in school. As I looked upon the poor ignorant beings, my heart filled to overflowing, and I too, felt as crazy and wholly inadequate for the work before me. I could but weep and pray to our Father for help, that He would teach me how to speak and teach these children. I am glad to tell you that order is restored, and all are doing well.

My heart was made glad yesterday by a letter from one of my boys of last year, who, when he entered our school could not read a word. He expressed himself grateful for the instruction he had received, and regrets exceedingly that he cannot be one of our number. I have also received several letters from my girls who left in January for Florida, they also remember the school with deep interest. Some of them have begged me to send them books. I wish I could do so. I should be thankful if all whom I call friends, were imbued with a missionary spirit, whether in a domestic or foreign land. It is a glorious work, and I feel it a privilege to teach even a little colored child the name of Jesus. The work brings to mind often my beloved sainted parents. Oh! that I could have their fortitude and energy. Long and often do I dwell upon their zeal, their piety and holy life. I am thankful to be the child of such missionaries. Pardon me, my dear sir, my pen will speak of my loved dead. Dead, do I say? O, no. They have fallen asleep—asleep in Jesus. Several women have been in to beg me to teach them at night. I am in doubt as to what is best to do, for I am so weary after the labors of the day that I fear to undertake teaching at night; and yet I dislike very much to say I cannot. If I could only have some one to assist me but one or two hours during the day, I think I might take a class at night. The women that wish to be taught at this hour are in the employ of ladies, and have not the time in the day.

I cannot comfortably seat more in the school-room, and have had one hundred applicants to get up a colored school; really hope they will. I have pupils who walk seven miles, some four, others three and a half to school; some reside so far from Winnsboro' that they come in town every Monday morning and stay with some of their friends until Saturday. If I had only those living in town, I think I could get on alone, though it would be hard for those already entered our school to leave it. I have thought it might be well to have all pay a little, that we may get a lady to come in and attend to the writing. Do you approve of the plan?

It is interesting, and I know would be gratifying to you and all Christians to see the missionary spirit of our school. Thirty-seven have given me their names as soldiers of the army. Twenty-seven have paid the bounty (twenty-five cents) for this year, and nine have paid ten cents, one twenty cents, with the promise to pay the rest soon. They are all pleased with the Story of the Stamp, and are perfectly quiet while I read it to them. Mr. DuBose is absent this week; we all feel lost without him. His visits are so pleasant and interesting.

FLORIDA.

Letter from REV. W. D. SCULL, Teacher at Midway.

The freedman is teachable and *improvable*. It is education that makes the difference between him and the white man.

None, I presume, would be rash enough to question his *humanity*. He has, therefore, a soul to be saved or lost. And the motives affecting the Church's action in behalf of the negro in Africa, are intensified when they respect him in our own country. Here his circumstances are peculiar. In many instances he is semi-barbarous, he is docile, he speaks the English language, and his desire to be taught frequently is unmeasurable.

My school-house is progressing, and the workmen think that they will have it ready for use in a few weeks. The building is erected for me by the Freedman's Bureau, and will be sixty feet in length. In the meantime I hold regular services and Sunday-school for them in my own dwelling. Mrs. SCULL and her sister join me most cordially in this benevolent and missionary work. As Church-women, they ever attended to the religious instruction of their servants, and now they regard the Freedmen's Commission as a missionary work, coming to them through their mother, the Church.

My school is to be a free school. Thus I have published it. The poor freedman is poorer than ever, and cannot possibly pay for the education of his children.

There are, in our Sunday-school, men of seventy years of age. It would do your heart good to witness their simple spelling and great anxiety to learn. They seem fully convinced that nothing but education and moral training can effect their improvement and elevation in society. May a merciful God grant them their desires.

In the prosecution of my work, I have a strong hope of organizing an African Church. This I shall gradually prepare for our service, and I ardently trust that the work thus done will be one of which Churchmen themselves will be proud.

TENNESSEE.

Extract from a letter of MRS. DOWNEY, Teacher at Memphis.

When I entered upon the duties of the school, the 1st of December, the children could neither read nor write. Now some of them are reading simple stories smoothly, and can recite and write part of the multiplication-table, backwards and forwards, and

demonstrate its correctness with grains of corn. Most of the children can repeat the Lord's Prayer, the Confession, say the Apostles' Creed, the children's version of the Ten Commandments, sing Gloria in Excelsis, Blessed be the Lord God of Israel, &c., *very audibly*. My duties in the school-room are from nine a.m. to three or half-past three p.m., with a short intermission at noon. The attendance has been, by necessity, very much interrupted. Quite a number of half-orphans, whose father or mother have left the Mission, have gone with them. With these children I was very sorry to part, because the seed I had planted with such careful effort, was beginning to spring so hopefully. Two boys, half-orphans, have returned to the Mission within a few days, their father agreeing to pay for their board and clothing.

The colored citizens of Memphis have been holding meetings for the purpose of organizing an "Educational Association," to sustain, in whole or part, free schools. Rev. Mr. BURT, State Superintendent of Education, has been among the speakers who are actively interested in this beneficent work.

There are enrolled, in the free schools of Memphis, 1,667 children. Average attendance, 1,323; which, considering the changeable character of this portion of our population, is very satisfactory. Two of these schools are under the auspices of the American Missionary Association and Western Freedman Aid Commission, two under that of the Methodist Episcopal Freedman's Aid Society, one under the African Methodist Episcopal Church, two under that of the First Colored Baptist Church, *one under the Episcopal Church*; 28 white teachers, 17 colored teachers, 848 males, 899 females.

"Toiling at morn, like the busy bee,
Teaching the little ones A B C,
Hearing the older ones read and spell,
Smiling and praising when all goes well;
Sowing good seed in their path along;
Sowing by action, by word and song;
Never once pausing to count the cost,
Knowing that much that is sown is lost;
Bearing a prayer in her heart alway,—
Such is "my mission" work day by day."

MISSISSIPPI.

Letter from MRS. LACEY, Teacher at Okolona.

I would say of our school that in numbers it prospers. We have this month eighty-two pupils in attendance, and of these seldom do any fail to respond to their names at the roll-call.

Such was the unfinished state and exposed situation of our log-cabin, that it was impossible to occupy it during the cold, wet season without much risk to the comfort and health of the pupils, and on the 1st of January I removed the school to my own residence.

This arrangement is inconvenient, as I have not the room to spare. Our town was destroyed by fire during the war, and no room can be rented for the school. Such buildings as have been erected in Okolona are for business houses, and funds must be raised by the freedmen to put up a building for themselves, or they must put up with the rude log cabin referred to. This is not sufficiently large, and quite unsuitable to accommodate the children who desire to attend school. Hundreds of children would come to our school if I had room for them; but I have now to refuse applications for entrance.

My two daughters assist in my labors, and take their respective classes in their own rooms; but, as I have before said, this arrangement is inconvenient, and cannot con-

tinue. Our Christian friends do not realize the trials to which we are subjected. In the bright, beautiful days of Summer we could take our classes out of doors, but at this season it is impracticable. With patient prayer I labor and wait.

Of my Sunday-school I have much to say. On the 29th of April, 1866, I organized a Sunday-school for the freedmen. Dr. LACEY being too much indisposed to attend, at half-past eight o'clock, A.M., I went to the school-room, but found no preparation for our meeting, so, with a few children I had collected on my way, we contrived to arrange seats with planks and stools, and awaited the arrival of the scholars. By nine o'clock eighteen or twenty persons, young and old, had arrived, and before we closed our exercises fifty-three persons were present.

The pupils were classified, and teachers, selected from the day-school, appointed to the several classes. Three colored superintendents took charge of the school, and Dr. LACEY proposed to deliver, each Sunday, at the close of the school, a lecture on the great and important doctrine of the Christian religion. In a short time our Sunday-school numbered one hundred and forty-five. The room, our log-cabin room, was too small for the accommodation of so many, and when the cold wet weather set in, we had to suspend the school.

Our church building in Okolona has for many months been closed, we having no clergyman to officiate for us. I have requested the use of it for my Sunday-school, and when the request was made, a prompt and hearty reply was given me that I should have it. With such assurance, I again tried to organize the school, and repaired to the church, on the morning of the ensuing Sabbath, for that purpose. Alas, I found the door locked, and my application for the key was refused. Over a hundred individuals, of all ages, had joyfully collected to attend the opening of the school, and it was with inexpressible distress that I informed them we had no where to meet in, and the promise made me of the use of the church was recalled. Our meeting was deferred for more propitious times.

I left the church-yard with sad feelings, and returned home to ponder over the cause of the denial. What could have induced it? Was it a careless indifference to the spiritual welfare of these poor creatures? or was it—but I will judge no one. I leave the matter to the consciences of those concerned, and to God.

Some of my pupils have been requested to write a description of their "Christmas celebration," and I enclose you one by the same youth whose efforts you so kindly noticed in your last number of the *SPIRIT OF MISSIONS*.

I have distributed some of the Bibles, and many of the Testaments so kindly sent us. The older pupils ask frequently for books to read. I have lent some histories and religious works, and I desire to have tracts put into their hands. I warn them against purchasing any of the light trash offered for sale, and trust we shall be able to furnish them with suitable books. Can you, my dear sir, direct me how to procure such?

TEACHERS.

STATE.		NAME.
Virginia,	Richmond,	Miss M. J. Hicks.
"	"	Miss Lucy K. Taney.
"	"	Miss Frances Taylor.
"	"	Randolph Storrs, (Colored.)
"	Petersburg,	Miss Amanda Aiken.
"	"	Mrs. Margaret Kline.
"	"	Mrs. Caroline Bragg, (Col.)
"	"	Miss Sarah Coombs.*
"	"	Miss Fannie Cooper, (Col.)*
"	Norfolk,	Miss Ada W. Smith.
"	"	Miss Irene E. Smith.
"	"	Miss Frances S. Newton, (Col.)
"	"	Miss Frances E. Williams, (Col.)
"	Taylor's Farm	} Mrs. Mary E. Miles, (Col.)*
"		} Amelia E. Mills, (Col.)*
"	Near Norfolk	S. Lizzie Burns, (Col.)*
"	Tallcott,	Rev. John T. Clarke.
North Carolina,	Fayetteville,	Mrs. Hall.
"	"	Miss Almira Walker.
"	Newbern,	Rev. Henry A. Skinner.
"	"	Miss Harriet A. Chapin.
"	"	Miss Hannah Caster, (Col.)
"	"	Miss Sarah Allen, (Col.)
"	"	Miss C. E. Smith.*
"	"	Miss Deborah Smith.
"	"	Miss Ella E. Smith.
"	Wilmington,	Mr. Ed. Wooten.
"	"	Miss Almira Hesketh.
"	"	Miss Mary L. Sprout.
"	"	Miss Eliza J. Kennedy.
"	Raleigh,	Miss Swetland.
South Carolina,	Claremont,	James M. Johnson, (Col.)
"	Lexington,	Mrs. J. Ward Simmons.
"	Sumter,	Rev. J. V. Welsh.
"	Winnsboro,	Miss S. A. Finney.
Florida,	Tallahassee,	Rev. W. D. Scull.
Kentucky,	Louisville,	Miss A. M. Kendall, (Col.)
"	"	Miss Cordelia Jennings.*
Tennessee,	Memphis,	Mrs. E. B. Downey.
Mississippi,	Okolona,	Mrs. E. H. Lacey.
"	Vicksburg,	Miss Fannie E. Charlot.*

* Pennsylvania Branch.

ACKNOWLEDGMENTS.

The Treasurer of the Freedman's Commission acknowledges the receipt of the following sums, from Feb. 1st to March 1st.

Massachusetts.			New Jersey.		
<i>Fitchburg</i> —D. P. Crocker.....	\$5 00	\$5 00	<i>Morristown</i> —St. Peter's.....	42 00	
Rhode Island.			<i>New Brunswick</i> —Christ Ch., "M.E.V.".....	5 00	47 00
<i>Providence</i> —St. Andrew's.....	49 22	49 22	Illinois.		
Connecticut.			<i>Waverly</i> —S. G. M. Allis.....	10 00	
<i>Hartford</i> —W. N. Goodwin, Local Agt... 37 51			<i>Springfield</i> —St. Mark's.....	10 00	20 00
<i>Litchfield</i> —A friend.....	5 00		Iowa.		
<i>Middletown</i> —For Mrs. Canfield.....	1 25		<i>Fort Madison</i> —Hope Ch.....	5 00	
<i>New Haven</i> —St. Paul's.....	125 00		<i>Keokuk</i> —Children of St. John's Ch.....	3 00	8 00
" St. Thomas'.....	25 85		Minnesota.		
<i>Newtown</i> —Trinity.....	41 78		<i>Minneapolis</i> —Gethsemane Ch.....	28 00	
<i>Redding Ridge</i> —W. L. Bostwick, for suffering poor in the South.....	1 00		<i>Winona</i> —St. Paul's.....	15 00	43 00
<i>Saybrook</i> —A member of Grace Ch.....	2 00	239 38	Ohio.		
New York.			<i>Cincinnati</i> —St. James.....	25 00	
<i>Astoria</i> —Cash.....	16 00		<i>Columbus</i> —Trinity.....	74 25	99 25
<i>Brooklyn</i> —Little girl's Fair.....	8 00		Wisconsin.		
" Little girl's Fair, by Dr. Washburn.....	5 00		<i>Ripon</i> —St. Peter's.....	23 00	23 00
<i>Duanesburg</i> —Christ Ch.....	5 00				\$1,008 71
<i>Redding Ridge</i> —Christ Ch.....	400 00		Amount previously acknowledged.....		11,769 60
" A friend.....	1 00		Total.....		\$12,778 31
<i>Troy</i> —"B".....	7 00				
<i>Williamsburg</i> —St. Mark's.....	32 50	474 50			

The General Agent acknowledges the receipt of the following supplies in February:

- Ladies Sewing Society, Grace Church, Amherst, Mass., 1 bbl. clothing valued at \$110.
- Ladies Society, St. Thomas' Church, Dover, N. H., 1 bbl. clothing.
- Freedmen's Aid Society, St. Mark's Church, New York, 1 bbl. clothing valued at \$77.40.
- 1 bbl. and box of clothing from the same, valued at \$116.15.
- 100 copies of the Tune Book from Mr. J. C. Hollister, New Haven, Conn, valued at \$50.

The Treasurer and the President of the Pennsylvania Branch of the Freedman's Commission of the Protestant Episcopal Church, acknowledge the receipt of the following moneys and supplies during the month of February:

St. Mark's Church, Philadelphia, from two individuals.....	\$550 00
St. Luke's Church, Philadelphia, add'l.....	513 00
St. Andrew's Ch., Phila.....	358 00
St. Peter's Ch., Phila.....	234 00
Ch. of the Advent, Phila.....	116 00
Ch. of the Atonement, Phila., add'l.....	77 00
St. Thomas' Ch., (col.) Phila., add'l.....	40 00
Trinity Ch., (Southwark) Phila.....	25 00
St. James' Ch., Phila.....	14 00
St. Luke's Ch., Germantown, Pa.....	138 45
St. James' Ch., Lancaster, Pa.....	20 00
St. John's Ch., Concordville.....	16 50
St. Thomas' Ch., Whitmarsh, Pa.....	4 55
St. Andrew's Ch., West Vincent, Pa.....	2 00
Miss Ely, Philadelphia.....	20 00
A contraband, through Trinity Church, Oxford, Pa.....	1 00
The executors of the Avery estate, Pittsburg, Pa., for colored schools in Ky.....	500 00
	\$2,629 50
Previously acknowledged.....	713 57
Total.....	\$3,343 07

Supplies Received in February.

	Valued at
One bundle of clothing from Miss S. S. Wahn, additional.....	\$8 00
Books from Miss Sparks.....	
Fifty Prayer-books from Bp. White, Prayer-book Soc.....	20 00
Box of slates from Mr. Z. Locke.....	21 00
Barrel of clothing and books from St. James' Ch., Lancaster.....	100 00
Small bundle of clothing, anon.....	3 00
Large package of books, anon.....	20 00
Clothing and newspapers from Ch. of the Saviour, West Phila.....	10 75
Four hundred S. S. service books.....	
Rev. Richard Newton, D.D.....	12 00
Stockings, knit by a blind lady.....	1 50
	\$188 25